

L O N D O N ' S L A M E N T A T I O N S :

O R,

A serious Discourse concerning that late fiery Dispensation that turned our (once renowned) City into a ruinous Heap. Also the several Lessons that are incumbent upon those whose Houses have escaped the consuming Flames.

By *THOMAS BROOKS*, late Preacher of the Word at *S. Margarets New-Fish-street*, where that Fatal Fire first began that turned *London* into a ruinous Heap.

Una dies interest inter magnam Civitatem & nullam.
There is but the distance of one day between a great City and none,
said Seneca when a great City was burnt to Ashes.

Come, behold the Works of the Lord, what Desolations he hath made in the Earth. Psal. 46. 8.

L O N D O N,

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TO THE

Right Honourable

Sir *WILLIAM TURNER* Knight,
Lord Mayor of the City of London.

Right Honourable,

I T is not my design to blazon your Worth, or write a Panegyrick of your Praises; your brighter Name stands not in need of such a shadow as mens Applause to make it more renowned in the World; native Worth is more respected than adventitious Glory: your own works praise you in the gates: It is London's Honour and Happineſs, Tranquility and Prosperity to have ſuch a Magiſtrate that bears not the Sword of Juſtice in vain, and that hath not brandiſhed the Sword of Juſtice in the defence of the friends of Baal, Balaam, or Bacchus. My Lord, had your Sword of Juſtice been a Sword of Protection to deſperate Swearers, or to cruel Oppreſſors, or to deceitful Dealers, or to roaring Drunkards, or to curſing Monſters, or to Goſpel-deſpiſers, or to Chriſt-contemnners, &c. might not London have laid in her Aſhes to this very day? yea, might not God have rained Hell out of Heaven upon thoſe Parts of the City that were ſtanding Monuments of Gods mercy, as once he did upon Sodom and Gomorrah? Wo to that ſword that is a devouring ſword to the righteous, to the meek, to the upright, and to the peaceable in the land. O happy Sword! under which all ſorts and ranks of men have worſhipped God in peace, and lived in peace, and reſted in peace, and traded in peace, and built their habitations in peace, and have grown up in peace. Sir, every man hath ſit under your Sword as under

Prov. 31. 31.

Rom. 13. 4.

Gen. 19.

Pſal. 35. 19,
20.

The Epistle Dedicatory.

Job 31.

The three things which God minds most, & loves best below Heaven, are his Truth, his Worship, and his People.

Stobæus serm.
42. p. 294.

his own Vine and Fig-tree in peace. Words are too weak to express how great a mercy this hath been to London, yea, I may say to England. The Ancients set forth all their gods with Harps in their hands, the Hieroglyphick of Peace. The Grecians had the Statue of Peace with Pluto the God of Riches in her arms. Some of the Ancients were wont to paint Peace in the form of a Woman with a horn of plenty in her hands, viz. all blessings. The Orator hit it when he said, Dulce nomen pacis, the very name of Peace is sweet. No City so happy as that wherein the chief Magistrate has been as eyes to the blind, legs to the lame, ears to the deaf, a father to the fatherless, a husband to the widow, a Tower to the righteous, and a Terror to the wicked.

Certainly Rulers have no better friends than such as make conscience of their ways: for none can be truly loyal, but such as are truly religious, witness Moses, Joseph, Daniel, and the three Children. Sincere Christians are as Lambs amongst Lyons, as Sheep amongst Wolves, as Lillies amongst Thorns; they are exposed more to the rage, wrath, and malice of wicked men, by reason of their holy Profession, their gracious Principles, and Practices, than any other men in all the world. Now did not God raise up Magistrates, and spirit Magistrates to owne them, to stand by them; and to defend them in all honest and just ways, how soon would they be devoured and destroyed? Certainly the Sword of the Magistrate is to be drawn forth for the natural good, and civil good, and moral good, and spiritual good of all that live soberly and quietly under it. Stobæus tells us of a Persian Law, that after the death of their King every man had five days liberty to do what he pleased, that by beholding the wickedness and disorder of those few days, they might prize Government the better all their days after. Certainly had some hot-headed, and little-witted, and fierce-spirited men had but two or three days liberty to have done what they pleased in this great City during your Lordships Mayoralty, they would have made sad work in the midst of us. When a righteous Government fails, then, 1. Order fails, 2. Religion fails, 3. Trade fails, 4. Justice fails, 5. Prosperity fails, 6. Strength and Power fails, 7. Fame and Honour fails, 8. Wealth and Riches fails, 9. Peace

The Epistle Dedicatory.

9. Peace and Quiet fails, 10. All humane Converse and Society fails. To take a righteous Government out of the world, is to take the Sun out of the Firmament, and leave it no more a world, a beautiful Structure, but a Chaos, a confused Heap. In such Towns, Cities, and Kingdoms where righteous Government fails, there every mans hand will be quickly engaged against his brother. O the sins, the sorrows, the desolations and destructions that will unavoidably break in like a Flood upon such a People.

Publick Persons should have publick Spirits, their gifts and goodness should diffuse themselves for the good of the whole. It is a base and ignoble Spirit to pity Cataline more than to pity Rome, to pity any particular sort of men more than to pity the whole; it is cruelty to the good, to justify the bad; it is wrong to the Sheep to animate the Wolves; it is danger (if not death) to the Lambs not to restrain or chain up the Lyons: but, Sir, from this ignoble Spirit God has delivered you. The Ancients were wont to place the Statues of their Princes by their Fountains, intimating that they were (or at least should be) Fountains of the publick Good. Sir, had not you been such a Fountain, men would never have been so warm for your continuance. My Lord, the great God hath made you a *world dyadde*, a publick Good, a publick Blessing; and this hath made your Name precious, and your Government desirable, and your Person honourable in the thoughts, hearts, and eyes of all people. Many (may I not say most) of the Rulers of this World are as Pliny speaks of the Roman Emperors, *Nomine Dii, Natura Diaboli*; Monsters, not men; Murderers, not Magistrates: such a Monster was Saul, who hunted David as a Partridge, slew the innocent Priests of the Lord, ran to a Witch, and who was a man of so narrow a Soul, that he knew not how to look or live above himself, his own interests and concerns. The great care of every Magistrate should be to promote the publick Interest more than their own, as you may see by comparing the Scriptures in the Margine together. 'Twas Cæsars high commendation, that he never had himself after the World had him for a Governour; his mind was so set on the Publick, that that he forgot his own private Affairs. The Stars have their brightness, not for themselves,

but

Gen. 26. 12.

There is a great truth in that old Maxim, *Magistratus virum indicat*.

In my Epistle to my Treatise call'd *A Cabinet of Choice Jewels*, the ingenious Reader may find six Arguments to encourage Magistrates to be men of publick Spirits.

Exod. 32. 10.

11. 32.

Nehem. 5. 6. to 19.

Psal. 137. 5. 6.

Acts 13. 36.

The Epistle Dedicatory.

Carneades, Aristotle, Socrates, &c.

The Roman Orator hath long since observed, that the force of Justice is such, and so great, that even Thieves and Robbers both by Sea and Land, who live upon injustice and rapine, yet cannot live upon their Trade without some practice of it among themselves.

Cleobulus one of the seven Sages was wont to say, that mediocrity was without compare.

The very Heathen could set so much divine glory in the face of a Magistrate, that he styled him *θεοειδής*, the living Image of the ever-living God.

but for the use of others. The Application is easie.

My Lord, several Philosophers have made excellent and legant Orations in the praise of justice: they say that all Vertues are comprehended in the distribution of justice. Justice, saith Aristotle, is a Synopsis and Epitome of all Vertues. All I shall say is this, the world is a Ring, and justice is the Diamond in that Ring; the world is a body, and justice is the soul of that body. It is well known that the constitution of a mans body is best known by his pulse; if it stir not at all, then we know he is dead; if it stir violently, then we know him to be in a Fever; if it keep an equal stroke, then we know he is sound, well, and whole: So the estate and constitution of a City, Kingdom, or Common-weal is best known by the manner of exercising justice therein; for justice is the pulse of a City, Kingdom, or Common-weal; if justice be violent, then the City, Kingdom, or Common-weal is in a Fever, in a very bad estate; if it stir not at all, then the City, Kingdom, or Common-weal is dead: but if it hath an equal stroke, if it be justly and duely administred, then the City, Kingdom, or Common-weal is in a good, a safe, and a sound condition. When Vespasian asked Apollonius what was the cause of Nectors ruine, he answered, that Neco could tune the Harp well, but in Government he did always winds up the strings too high, or let them down too low. Extreams in Government are the ready way to ruine all. The Romans had their Rods for lesser faults, and their Ax for capital crimes. Extream right often proves extream wrong: he that will always go to the utmost of what the Law allows, will too often do more than the Law requires. A rigid severity often mars all: Equity is still to be preferred before extremity. To insist great penalties and heavy censures for light offences, this is to kill a flye upon a mans forehead with a Beele. The great God hath put his own Name upon Magistrates, Psal. 82.6. I said that ye are gods Yet it must be granted that you are gods in a smaller letter, mortal gods, gods that must dye like men; all the sons of Ish are sons of Adam. Magistrates must do justice impartially; for as they are called Gods, so in this they must be like to God, who is no acceptor of persons, Deut. 1. 17. Levit. 19. 15.

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The Epistle Dedicatory.

He accepts not of the rich man because of his Robes, neither doth he reject the poor man because of his Rags. The Magistrates eyes are to be always upon causes, and not upon persons. Both the Statues of the Theban Judges and the Statues of the Egyptian Judges were made without hands and without eyes, to imitate to us, that as Judges should have no hands to receive Bribes, so they should have no eyes to see a friend from a foe, or a brother from a stranger in judgment. And it was the Oath of the Heathen Judges, as the Orator relates: *Audiam accusatorem, & reum sine affectibus, & periculis respectione*; I will hear the Plaintiff and the Defendants with an equal mind, without affection and respect of persons. In the twelfth Novel of Justinian, you may read of an Oath imposed upon Judges and Justices against inclining or adding themselves to either party; yea, they put themselves under a deep and bitter execration and curse in case of partiality, imploring God in such language as this: *Let me have my part with Judas, and let the Leprosie of Gehazie cleave to me, and the trembling of Cain come upon me, and whatsoever else may astonish and dismay a man, if I am partial in the administration of justice.* The Poet in the (Greek) Epigram taught the silver Ax of justice that was carried before the Roman Magistrates to proclaim, *If thou be an offender, let not the silver flatter thee; if an innocent, let not the Ax fright thee.* The Athenian Judges judged in the night, when the faces of men could not be seen, that so they might be impartial in judgment. My Lord, your impartiality in the administration of justice in that high Orb wherein Divine Providence hath placed you, is one of those great things that hath made you high and honourable in the eyes and hearts of all that are true lovers of impartial justice. Some Writers say, that some Waters in Macedonia being drunk by black sheep, change their fleece into white: Nothing but the pure and impartial administration of justice and judgment can transform black mouth'd, black-banded, and black hearted men into white. There is nothing that sweetens, satisfies, and silences all sorts of men like the administration of impartial justice: the want of this brought desolation upon Jerusalem, and the whole Land of Jury, and

Magistrates are (as Nazaren exprest) Pictures drawn of God. Every Magistrate, though in never so low a place, bears the Image of God; a Penny bears the Image of the Prince as well as a Shilling. Magistrates are not immortal Deities, neither have they everlasting God-heads. Those gods, as they had a beginning, so they must have an end. *Quicquid oritur, moritur.* There is a *Mene Meneon* them, their days are numbred, their time is computed. *Hercules* his Pillar stands in their way. *Non datur ultra.*

Iſa. 1. 23, 24.

upon

The Epistle Dedicatory.

August. de Ci-
vitate Dei, lib.
10. cap. 21.
Eccl. lib. 4.
cap. 4.
Lipsius de con-
stan. l. 2. c. 13.

1 Kings 12.
1 Sam. 8. 3.

See Numb.
25. 11.
2 Sam. 21. 14.

God is very
speedy and
swift in the
execution of
Justice.
Joel. 3. 4.
Gen. 19.
Numb. 16.
Ezra 7. 20.
In this as in o-
ther things it
becomes Ma-
gistrates to be
like to God.

upon many other flourishing Kingdoms and Countreies, as all know that have but read any thing of Scripture or History. S. Austin plainly denies that ever the Roman Politie could be called properly a Common-wealth, upon this ground, that, *Ubi non est Justitia, non est Respublica*; he calls Common wealths without justice, but magna Latrocinia; or in Lipsius his language, Congeries, Confusio, Turba: 'tis but an abuse of the word Respublica, Common-wealth, where the publick Good is not consulted by an impartial justice and equity, 'tis but a confused heap, a rout of men; or if we will call it so at present, it will not be so long without impartial justice, partly because injustice and oppression makes the multitude tumultuous, and fills the peoples heads with dangerous designs, as you may see by comparing the Scriptures in the Margine together; and partly because it lays a Nation open and obnoxious to the wrath and vengeance of God, as might easily be made good by scores of Scriptures. Impartial justice is the best establishment of Kingdoms and Common-wealths. The King by judgment establisheth the land, Prov. 29. 4. It is the best security against desolating judgments. Run ye through the streets of Jerusalem, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, and I will pardon it, Jer. 5. 1.

My Lord, 'tis the Honour of a Magistrate to do justice impartially, so 'tis the Honour and Glory of a Magistrate to do justice speedily. Jer. 28. 12. O house of David, thus saith the Lord, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. After examination, execution is to be done with expedition. When men cry out for justice, Magistrates must not cry out cras, cras; to morrow, to morrow. Magistrates must do justice in the morning; neither noon-justice, nor afternoon-justice, nor evening-justice, nor night-justice is so acceptable to God, or so honourable to Magistrates, or so advantageous to the people, as morning-justice is: to delay justice is worse sometimes than to deny justice; 'tis a very dangerous thing for Magistrates to be as long a bringing forth their

The Epistle Dedicatory.

their Verdicts as the Elephant her young. Delay of justice makes many more irreconcilable; it makes many men go up and down this world with heavy hearts, empty purses, and thred bare coats. I have read of a famous passage of Theodorick King of the Romans, who when a Widow came to him with a sad complaint, that she had a suit depending in the Court three years, which might have been ended in a few days; the King demands of her the Judges names, she tells him, he sends a special Command to them to give all the speedy dispatch that was possible to the Widows Cause, which they did; and in two days determined it to the Widows liking: this being done, the King calls for the Judges, and they supposing that they should have both applause and reward for their expedition, hastened to him full of joy; but after the King had propounded several things to them about their former delays, he commanded both their heads to be struck off, because they had spun out that Cause to a three years length, which two days would have ended. Here was Royal justice, and speedy justice indeed, Psal. 101. 8. I will early destroy all the wicked of the land, Summo mane, I will do morning justice. Festinanter, so Genebrad, I will hastily do it. Justice should be on the wing; delays are very dangerous and injurious. Prov. 13. 12. Hope deferred, maketh the heart sick; the Hebrew word Memush-Shacah that is here rendred deferred, is from Mashich that signifies to draw out at length. Men are short-breathed and short-spirited, and Hopes hours are full of Eternity, and when their hopes are drawn out at length, this makes their hearts sick; and Ah, what a world of such sick souls lyes languishing at Hopes Hospital all the world over. Hope in the Text is put for the good things hoped for. Now when the good things men hope for (be it justice or a quick dispatch, &c.) are deferred and delayed, this makes the poor Client sick at heart. A lingering hope always breeds in the heart a lingering Consumption; the harder travel hope hath, and the more strongly it labours to bring forth, and yet is deferred and delayed, the more deadly sick the Client grows. The speedy execution of justice is the very life and soul of justice. Amos 5. 24. But let judgment run down as waters, and righteousness as a

Julius Casars quick dispatch is noted in three words; Veni, vidi, vici, I came, I saw, I overcame.

The Epistle Dedicatory.

mighty stream. The Hebrew word *Veiggal* that is here rendered *run down*, is from *Galal*, that signifies to *rowl down freely, plentifully, vigorously, constantly, speedily*, as the great *Bil- lows of the Sea*, or as waves rowl speedily over the *Rock*. Judgment and Righteousness like a mighty stream should bear down all before it. *Fiat justitia, ruat orbis*, let justice be done, whatever come of it. Deut. 16. 20. That which is altogether just shalt thou follow, or rather as the Hebrew hath it צדק, צדק. *Tiedek, Tiedek*, justice, justice shalt thou follow, that is, all manner of justice thou shalt follow, and nothing but justice shalt thou follow, and thou shalt follow justice sincerely out of love to justice, and thou shalt follow justice exactly without turning to the right hand or the left; and thou shalt follow justice resolutely in spite of the world, the flesh, and the Devil; and thou shalt follow justice speedily without delays or excuses. A Magistrate that has the sword of justice in his hand, must never plead, there is a *Lyon* in the way. My Lord, this will be your Honour while you live, and your Comfort when you come to dye, that whilst the *Sword* was in your hand, you did justice speedily as well as impartially: You did justice in the morning, and justice at noon, and justice in the afternoon, and justice at night; what has been your whole *Mayoralty*, but one continued day of justice? Who can sum up the many thousand Causes that you have heard and determined, and the many thousand differences that you have sweetly and friendly composed and ended? If the *Lawyers* please but to speak out, they must ingenuously confess, that your Lordship has eased them of a great deal of work.

My Lord, as it is the Honour and Glory of a Magistrate to do justice speedily, so it is the Honour and Glory of a Magistrate to do justice resolutely, courageously, valiantly. It is observable, that as soon as ever *Joshua* came into the office of Magistracy, God charges him no less then three times (in a breath as it were) to be very courageous. A Magistrate that is timorous, will quickly be treacherous. A Magistrate that is fearful, can never be faithful. *Solomons Throne* was supported with *Lyons*, to shew that Magistrates should be men of metal and courage. The *Athenian Judges* sat in *Mars street*.

Josh. 1. 6, 7.
9.

Acts 17. 22.

The Epistle Dedicatory.

street, to shew that they had Martial hearts, and that they were men of courage and metal. The Grecians placed justice between Leo and Libra, to signifie that as there must be indifferency in determining, so there ought to be courage in executing. Where there is courage without knowledge, there the eye of justice is blind; and where there is knowledge without courage, there the Sword of justice is blunt. A Magistrates heart, a Judges heart and his Robes must be both dyed in grain, else the colour of the one, and the courage of the other will quickly fade. Why should not the Standard be of steel, and the chief posts of the house be heart of Oak? It hath been long since said of Cato, Fabricius and Aristides, that it was as easie to remove the Sun out of the Firmament, as to remove them from justice and equity; they were men of such courageous and magnanimous spirits for justice and righteousness. No Scarlet Robe doth so well become a Magistrate as holy courage and stoutness doth. As bodily Physicians, so State-Physicians should have an Eagles eye, a Ladies hand, and a Lyons heart. Cowardly and timorous Magistrates will never set up Monuments of their Victories over sin and prophavensess. It is very sad when we may say of our Magistrates as the Heathen did of Magistrates in his time, they were very good, si audeant quæ sentiunt, if they durst but do what they ought to do. My Lord, had not the Lord of Lords put a great spirit of courage, boldness, and resolution upon you, you had never been able to have managed your Government as you have done, counting the various winds that have blown upon you, and the several difficulties and discouragements that have risen up before you.

My Lord, once more give me leave to say, that in a Magistrate justice and mercy, justice and clemency ought to go hand in hand. Prov. 20. 28. Mercy and truth preserve the King, and his Throne is upholden by mercy. All justice will not preserve the King, nor all mercy will not preserve the King, there must be a mixture both of justice and mercy to preserve the King, and to uphold his Throne; and to shew that mercy is more requisite then justice, the word Mercy is doubled in the Text. Justice without mercy turns into rigour, and so becomes hateful: Mercy without justice turns into fond pity,

Cic. de Mil.

.S. 1. 3. 6.

Rev. 1. 3. 6.

Chap. 17. 14.

Truth in Scripture is frequently put for Justice.

The Epistle Dedicatory.

King John thought to strengthen himself by gathering a great deal of money together, but neglecting the exercise of mercy and justice, clemency and lenity, he lost his peoples affections, and so after many endless tumults, he came to an unhappy end.

Psal. 68. 18.

Psal. 103. 13,

14.

Hosea 11. 8:

Vide Aug. de

civ. Dei, l. 5.

cap. 26.

Cassian lib. 7.

cap. 34.

and so becomes contemptible. Look as the Rod of Aaron and the Pot of Manna were by Gods own Command laid up in the same Ark; so must mercy and justice be preserved in the bosom of the same Magistrate: mercy and justice, mildness and righteousness, lenity and fidelity are a safer and a stronger Guard to Princes and people then rich Mines, Munitions of Rocks, mighty Armies, powerful Navies, or any warlike Preparations. It is very observable, that Christ is called but once the Lion of the Tribe of Judah in the Book of the Revelation, and that is in Chap. 5. vers. 5. But he is called a Lamb no less then nine and twenty times in that Book; and what is this, but to shew us the transcendent mercy, clemency, lenity, mildness, and sweetness that is in Jesus Christ; and to shew that he is infinitely more inclined to the exercise of mercy then he is to the exercise of justice. It is true, Magistrates should be Lyons in the execution of justice, and it is as true that they should be Lambs in the exercise of mercy and clemency, mildness and sweetness; and the more ready and inclinable they are to the exercise of mercy, where mercy is to be shewed, the more like to Christ the Lamb they are. God is slow to anger, he abounds in pity, though he be great in power. Seneca hath long since observed, that the Custom of anointing Kings was to shew that Kings above all other men, should be men of the greatest sweetness and mildness, their anointing being a sign of that Kingly sweetness and mildness that should be in them. Theodosius the Emperour, by his loveliness and clemency, gained many Kingdoms. The Goths (after the death of their own King) beholding his temperance, patience, and justice mixt with mercy and clemency, gave themselves up to his Government. When Cicero would draw Cæsar, he tells him, that his Valour and Victories were common with the rest of his Souldiers, but his clemency and goodness were wholly his own. N roes Speech hath great praise, who in the beginning of his Reign, when he was to subscribe to the death of any condemned person, would say, Utinam nescirem literas, I wish I did not know how to write. I know there are a thousand thousand cases wherein severity is to be used: But yet I must say, that 'tis much safer to account for mercy then for cruelty; 'tis best that the sword

The Epistle Dedicatory.

of justice should be always furbished with the oyl of mercy. My Lord, in the management of your Government you have been so assisted and helped from on high, that stoutness and mildness, justice and mercy, justice and clemency hath like a silver thred run through all your Mayoralty, and by this means you have very signally served the Interest of the Crown, the Interest of the City, the Interest of the Nation, and that which is more then all the rest, the Interest of your own Soul. Rigour breeds rebellion. Rehoboam by his severity, by his cruelty lost ten Tribes in one day, 1 Kings 12. 16.

My Lord, your prudence, justice, and moderation, your burning zeal against the horrid, hideous, heady vices of this day, your punishing of Oaths, Drunkenness, and the false Ballance, your singular Sobriety and Temperance in the midst of all your high Entertainments, your Fidelity and Activity, your eminent Self-denial in respect of your Perquisites, your unwearied Endeavours to see London raised out of its Ruines, and to see the Top-stone laid, your great readiness and willingness to spend and be spent for the publick Good: these are the things that have made your Name as a precious Oymment, and that have erected for you a noble living Monument in the breasts and hearts of all sober serious Christians: these are the things that have made you the Darling of the people. Let all succeeding Lord Mayors but manage their own Persons, Families, and Government as you have done by divine assistance, and without a peradventure they will have a proportionable interest in the hearts and affections of the people. For, my Lord, 'tis not barely the having of a Sword of Justice, a Sword of Power, but the well management of that Sword that makes most for the interest both of Prince and People, and that gives the Magistrate a standing interest in the hearts and affections of the people. My Lord, the generality of people never concern themselves about the particular persopsons of this or that Magistrate in the matters of Religion, their eyes are upon their Examples, and upon the management of their Trust and Power for publick Good; and they that do them most good, shall be sure to have most of their hearts and voices; let their private opinions in the matters of Religion be what they will.

My Lord, I have not so learned Christ, as to give flattering
Titles

A self-seeking Magistrate is one of the worst of Plagues and Judgments that can befall a people; he is a Gangrene in the head, which brings both a more speedy and a more certain ruine, then if it were in some inferior and less noble part of the body.

The Epistle Dedicatory.

Job 32. 22.

Seneca de vita
beata, cap. I.

Iſa. 58. 12.
Chap. 61. 4.
Amos 9. 14.
Ezek. 36. 33.
34. 35. 36. 38.
Dan. 9. 25.

Titles to men; the little that I have written, I have written in the plainest and singleneſt of my heart, and for your Lordſhips comfort and encouragement in all well doing, and to provoke all others that ſhall ſucceed in your Chair, to write after that fair Copy that you have ſet them, which will be their Honour, London's Happineſs, and Englands Intereſt. Plutarch ſaid of Demotheſenes, that he was excellent at praizing the worthy Acts of his Anceſtors, but not ſo at imitating them. The Lord grant that this may never be made good of any that ſhall ſucceed your Lordſhip. Carus the Emperours Motto was, Bonus Dux, bonus Comes, A good Leader makes a good Follower. The complaint is ancient in Seneca, that commonly men live not ad rationem, but ad ſimilitudinem. Præcepta docent, exempla movent, Precepts may inſtruct, but Examples do perſwade. Stories ſpeak of ſome that could not ſleep when they thought of the Trophies of other Worthies that went before them: the biggeſt Examples are very quickning and provoking. O that by all that ſhall ſucceed your Lordſhip in the Chair, we may yet behold our City riſing more and more out of its Aſhes, in greater ſplendour and glory then ever yet our eyes have ſeen it, that all ſober Citizens may have eminent cauſe to call them the Repairers of the Breaches, and Reſtorers of our City to dwell in. Concerning Jeruſalem burned and laid waſte by the Aſſyrians, Daniel foretold that the ſtreets and the walls thereof ſhould be rebuilt, even in troubleſom times. Though the Aſſyrians have laid our Jeruſalem waſte, yet even to a wonder, how have the Buildings been carried on this laſt year?

My Lord, the following Treatiſe which I humbly dedicate to your Lordſhip, has been drawn up ſome years: the Reaſons why it has been buried ſo long in oblivion, are not here to be inſerted; the Diſcourſe is ſober and of great importance to all that have been burnt up, and to all whoſe Houſes have eſcaped the furious Flames. Whiſt the remembrance of London's Flames are kept alive in the thoughts and hearts of men, this Treatiſe will be of uſe in the world. My Lord, I do not dedicate this Treatiſe to your Lordſhip, as if it ſtood in need of your Honours Patronage; I judge it to be of Age both to plead for it ſelf, and to defend it ſelf againſt all Gain-ſayers. Veritas vincit, ve-

ritas

The Epistle Dedicatory.

ritas stat in aperto campo. Zeno, Socrates, Anaxarchus, &c. sealed the lean and barren truths of Philosophy with the expence of their dearest blood, as you may see in the Heathen Martyrologie. O how much more should we be ready to seal all divine Truths with our dearest blood, when God shall call us forth to such a Service! My Lord, I humbly lay this Treatise at your Lordships foot, to testifie that Love and Honour that I have in my heart for you (both upon the account of that intrinsecal Worth that is in you, and upon the account of the many good things and great things that have been done by you) and publickly to testifie my acknowledgments of your Lordships undeserved Favours towards me. My Lord, of right this Treatise should have been in your hands several months since, and in that it was not, it is wholly from others, and not from me. If your Lordship please but to favour the Author so far as to read it once over for his sake, he doubts not but that your Lordship will oftner read it over for your own Souls sake, and for Eternities sake, and for London's sake also. My Lord, by reason of my being remote from the City several weeks, I have had the advantage but of reading and correcting two or three sheets; and therefore must beg your Lordships pardon as to all the neglects and escapes of the Press. A second Impression may set all right and straight.

My Lord, that to your dying day you may be famous in your Generation, and that your precious and immortal Soul may be richly adorned with all saving Gifts and Graces, and that you may daily enjoy a clear, close, high, and standing Communion with God, and that you may be filled with all the fruits of Righteousness and Holiness, and that your Soul may be bound up in the bundle of Life, and crowned with the highest Glory in that other World, in the free, full, constant, and uninterrupted Enjoyment of that God who is the Heaven of Heaven, and the Glory of Glory, is, and (by divine Assistance) shall be the earnest prayers of him who is,

Your Honours in all humble and due Observance,

Thomas Brooks.

My Lord, some sacrifice their labours to great Marcellinas, that they may be atton'd to shield them from potent Antagonists; but these Sermons which here I present to your Honours perusal, being only the blessed Truths of God, I hope they need no arm but his to defend them.

The Fiery Jesuits Temper and Behaviour.

I Fain would be informed by you what ails
These Foxes to wear Fire-brands in their tails,
What? did you teach these Cubs the World to burn,
Or to embottle London in its Urn?
Are Hugonots as rank Philistines grown
(With you) as dwelt in Gath or Askelon?
Bold Wretches! must your Fire thus antedate
The General Doom, and give the World its Fate?
Must Hells Edit (to blend this Globe with Fire)
Be done at your grave Nods, when you require?

The



THE T A B L E.

A.

Of strange Apparel.

OF the Vanity of *strange Apparel*, Page 56, 57. The first Part of the Book.

Of Atheism.

Groß Atheism, practical Atheism brings desolating Judgments upon a people, pag. 67. to pag. 70. The first Part of the Book.

In a strict and proper sense there was never such a Creature in the world as an Atheist, pag. 71, 72, 73, 74. The first Part of the Book.

There are the seeds of Atheism in the best and holiest of the sons of men, pag. 74, 75. The first Part of the Book.

B.

Of the Ballance of Deceit.

Such as use the Ballance of deceit, such run counter. cross to eight things, pag. 89. to 92. The first Part of the Book.

Of the Blood of the Just.

Shedding the blood of the just brings the judgment of Fire, and lays all desolate, pag. 154, 155, 156, 157. The first Part of the Book.

There are nine things that speak out the preciousness of the blood
b of

The Table.

of the just, pag. 157. to 168. The first Part of the Book.
Of Bribery.

Bribery brings desolating and destroying judgments both upon persons and places, pag. 87, 88, 89. The first Part of the Book.

C.

Of a City that hath Foundations.

Burnt Citizens should make sure a City that hath Foundations, whose Builder and Maker is God, pag. 227, 228. The first Part of the Application.

Heaven is a City that is built upon a fivefold foundation, pag. 228, 229. The first Part of the Application.

The resemblance betwixt Heaven and a City holds in nine particulars, pag. 229, 230, 231. The first Part of the Application.

D.

Of the Devil.

Four Reasons why the imprisonment of the Saints is attributed to the Devil, pag. 147, 148, 149. The first Part of the Application.

Quest. What are the Duties that are incumbent upon them that have been burnt up?

Ans. First, to see the hand of the Lord in this late dreadful Fire; pag. 131, 132, 133. The first Part of the Application.

Secondly, To justify the Lord in all that he has done, pag. 133, 134, 135. The first Part of the Application.

Thirdly, In patience to possess their own Souls, pag. 166, 167, 168. The first Part of the Application.

Fourthly, To set up the Lord in a more eminent degree than ever at the great Object of their fear, pag. 168, 169, 170. The first Part of the Application.

Fifthly, To be content with their present condition, pag. 170, 171, 172, 173. The first Part of the Application.

Sixthly, To lie low, to keep humble under this dreadful judgment of fire, under the mighty hand of God, pag. 173, 174, 175, 176. The first Part of the Application.

Seventh.

The Table.

- Seventhly, To encourage themselves in the Lord their God, pag. 176, 177. The first Part of the Application.*
- Eighthly, To keep in their hearts a constant remembrance of the late dreadful Conflagration; eight Arguments to encourage to this, pag. 181, 182, 183. The first Part of the Application.*
- Ninthly, To see the vanity, mutability, and uncertainty of all worldly comforts and enjoyments, and accordingly to set loose from them, pag. 184, 185, 186, 187. The first Part of the Application.*
- Tenthly, To be very importunate with God to take away those sins that have laid our City desolate, pag. 217, 218, 219, 220. The first Part of the Application.*
- The eleventh Duty, is to prepare and fit for greater troubles and tryals, pag. 220, 221, 222. The first Part of the Application.*
- The twelfth Duty, is to secure the everlasting welfare of their precious and immortal Souls, pag. 222, 223, 224. The first Part of the Application.*
- The thirteenth Duty, is to get a God for their portion, pag. 224, 225, 226. The first Part of the Application.*
- The fourteenth Duty, is to make God their habitation, to make God their dwelling-place, pag. 226, 227. The first Part of the Application.*
- The fifteenth Duty, is to make sure an abiding City, a City that hath foundations, whose Builder and Maker is God, p. 227. or pag. 232. The first Part of the Application.*
- The sixteenth Duty, is for the burnt Citizens to sanctifie the Sabbath, and to keep it holy all their days, pag. 232. to 263. The first Part of the Application.*
- Quest. What are the Duties that are incumbent upon those Habitations are yet standing as Monuments of divine Wisdom, Power, and Grace? Answer. These eight as follow.*
- First, To take heed of those sins which bring the fiery Rod, pag. 263, 264. The first Part of the Application.*
- Secondly, Not to think those greater sinners then your selves, whose Habitations have been laid in Ashes, pag. 264, 265.*

The Table.

The first Part of the Application.

- Thirdly, To be much in blessing of God, pag. 265.*
Fourthly, To take heed of security; do not say the bitterness of death is past, pag. 265, 266.
Fifthly, To shew much love, pity, and compassion to those who are burnt up and turned out of all, pag. 266, 267.
Sixthly, To lift up a prayer for all those who are fallen under the heavy judgment of fire, pag. 267, 268.
Seventhly, Seriously to consider that some mens escaping of very great judgments is not properly a preservation, but a reservation to some greater destruction, pag. 268, 269, 270.
Eighthly, Not to rejoyce or glory in your Neighbour's ruines, pag. 270, 271.

E.

Eternal.

Every thing that is conducive to the torments of the damned is eternal: this is proved five ways, pag. 105, 106.

F.

Of Fire.

How the word Fire is used in Scripture, pag. 10, 11, 12. The first Part of the Book.

1. *First, Consider the intemperate heat before the Fire, pag. 5, 6, 7. The first Part of the Application.*
2. *Secondly, Consider the suddenness and unexpectedness of the Fire, pag. 7. to pag. 12.*
3. *Thirdly, Consider the force, violence, vehemency, and irresistableness of it, pag. 12, 13, 14.*
4. *Fourthly, Consider the swiftness of it, it flew upon the wings of the wind, pag. 14, 15, 16, 17.*
5. *Fifthly, Consider the extensiveness of the Fire, pag. 22, 23.*
6. *Sixthly, Consider the impartiality of the Fire, pag. 23, 24.*
7. *Seventhly, Consider the greatness of it, pag. 24, 25, 26, 27, 28.*
8. *Eighthly, Consider the terribleness of it, pag. 28, 29, 30, 31, 32.*

Ninthly.

The Table.

Ninthly, Consider the time when the Fire first began, pag. 32, 33, 34, 35, 36. The first Part of the Application.

Tenthly, Consider the Fire, the burning of London is a National judgment, pag. 36, 37, 38.

That the Fire of London was not so great nor so dreadful a fire as that of Sodom and Gomorrah, is proved by five Arguments, pag. 88, 89, 90, 91.

Of the fire of Hell, pag. 102, 103, 104, 105, 106.

Four Arguments to prove that 'tis very probable that there is material Fire in Hell, pag. 106, 107, 108.

Object. If it be material Fire, then it may be quencht, &c.

Five Answers to this Objection, pag. 108, 109, 110, 111.

Six differences between our common Fire and Hell-fire, pag. 112. to 125.

Object. How will it stand with the unspotted Holiness, Justice, and Righteousness of God to punish a temporary offence with eternal punishments, with eternal fire? &c.

This Objection is answered seven ways, pag. 125. to 131.

F.

Of Fornication.

Fornication is a sin that brings the Judgment of Fire, pag. 128. to 132. The first Part of the Book.

Several Reasons to prove that this sin of Fornication cannot groundedly be charged upon any of the precious Servants of the Lord that did truly fear him in the City of London, p. 132. to 137.

These Expressions of giving themselves over to Fornication and going after strange flesh, implies six things, pag. 134, 135, 136, 137.

G.

Of God.

His God notes three things, pag. 176. The first Part of the Application.

There are three things in God to encourage Christians under all their fiery tryals, pag. 178, 179.

Of the Gospel.

The slighting of the Gospel brings desolating judgments, pag. 100. to 104. The first Part of the Book. Six

The Table.

Six sorts of slighiers of the Gospel, pag. 104. to 108.
Saints no slighiers of the Gospel of Grace, and of the Graces of the Saints, proved by seven Arguments, pag. 108. to 112.
God by fiery tryals designs the reviving, quickning, and recovering of the decayed Graces of his people, pag. 41, 42, 43.
God by fiery tryals designs a further exercise of his Childrens Graces, pag. 43, 44, 45, 46.
God by fiery tryals designs the growth of his peoples Graces, pag. 46, 47, 48, 49.
God by fiery tryals designs the tryal of his peoples Graces, and the discovery of their sincerity and integrity to the world, pag. 49, 50, 51, 52, 53.
Many Christians Graces in London were withering before the fiery Dispensation, pag. 61, 62.

H.

Of Heaven.

Heaven is a City that is built upon a fivefold foundation, pag. 228, 229. The first Part of the Application.
The resemblance betwixt Heaven and a City holds in nine respects, pag. 229, 230, 231.

Hand.

See the Hand of the Lord in this late fiery Dispensation. Ten Arguments to work you to this, pag. 1. to 38.

Of Holiness.

In these days of the Gospel, all Holiness of places is taken away, pag. 141. to 146.

I.

Of Intemperance.

Intemperance brings desolating judgments, pag. 75, 76, 77, 78. The first Part of the Book.
Six things Intemperance robs men of, pag. 78. to 84.

Of Judgments.

In eight respects great judgments are like to fire, 7, 8, 9.
The ends of God in inflicting the late judgment of Fire in respect of the wicked, are seven, pag. 12 to 31. The

The Table.

The ends of God in inflicting the late judgment of Fire in respect of the Righteous, are at large discovered, pag. 31 to 53.

The Sword is a worse judgment then that of Fire, pag. 91, 92.

The first Part of the Application.

Famine is a more dreadful judgment then that of Fire. pag. 92, 93, 94, 95.

Dreadful Earth-quakes are a more terrible judgment then that of Fire, pag. 95, 96, 97, 98.

That judgment that befel Korah, Dathan, and Abiram, a more terrible judgment then that which befel the burnt Citizens, pag. 98, 99.

That judgment that came upon Sodom and Gomorrah was a worse judgment then that was inflicted upon the burnt Citizens, pag. 99.

Eight Arguments to encourage the burnt Citizens to commemorate the late judgment of Fire, pag. 182, 183, 184.

There are seven sorts of men that have cause to fear worse judgments then any yet have been inflicted on them, pag. 222

L.

Lamentation.

Lament and mourn that London is laid in Ashes, pag. 38, 39, 40.

Ten Considerations to work you to lament over London's ashes, pag. 40. to 57.

Of a Little.

The righteous mans little is better then the multitude of Riches that many wicked men enjoy: this blessed truth is made good by an induction of eleven particulars, pag. 197. to 212.

Five ways shewing how a righteous man improves his little, pag. 203, 204.

Of London.

The burning of London was ushered in by sad Prodigies and dreadful fore-runners, pag. 40, 41, 42.

London was an ancient City, a City of great Antiquity, pag. 42, 43.

London was an honourable City, a renowned City, pag. 43, 44 45.

London

The Table.

London was the Bulwark, the strong Hold of the Nation,
pag. 45, 46, 47, 48.

*London was a Fountain, a Sanctuary, a City of Refuge to the
poor, afflicted, and impoverished people of God,* pag. 48, 49.

*London was a City compact, a City advantageously situated
for Trade and Commerce,* pag. 49, 50.

*Englands worst Enemies rejoyce and triumph in London's
Ashes,* pag. 50.

London was once the City of our solemn Solemnities, pag.
50, 51, 52.

Hubert confess the fact of firing the first house in London,
pag. 52, 53, 54, 55, 56, 57.

Of Losses.

*Seven great losses an inordinate love to the world will expose a
man to,* pag. 59, 60, 61. The first Part of the Book.

*Eight ways whereby the burnt Citizens may know whether in
this world God will make up their losses by the late Fire or
no,* pag. 76, 77, 78, 79, 80. The first Part of the Applica-
tion.

*There are ten choice Jewels that a Christian can never lose in
this world,* pag. 156, 157, 158, 159.

Of Luke-warmness.

*There was much Luke-warmness among many Professors in
London,* pag. 57, 58.

Of Lying.

A trade or course of Lying brings the judgment of Fire, pag.
112, 113. The first Part of the Book.

The School-men reduce all sorts of Lyes to three, pag. 113,
114, 115, 116.

The greatness of the sin of Lying exprest in four particulars,
pag. 116. to 123.

*Eight Arguments to prove that this trade, this course of Ly-
ing cannot by any clear evidence be charged upon those that
truly feared the Lord, whose Habitations were once within
the Walls of London,* pag. 123. to 128.

The Table.

M.

Of Mercy.

It was a very great mercy to six sorts of men that they had their lives for a prey when London was in flames, pag. 60 to 70.

O.

Objections:

Object. I would say the Lord is righteous, but by this fiery Dispensation I am turned out of house and home. *Ans.* Four ways, pag. 135 to 148.

Object. I would justify the Lord, but I have lost my all as to this world. *Seven Answers you have from pag. 150 to 159.*

Object. I would justify the Lord, though I am turned out of all, but this is that which troubles me, that I have not an Estate to do that good which formerly I have done. *Four Answers you have from pag. 159, 160, 161.*

Object. I would justify the Lord, though he hath turned me out of all, but God hath punished the righteous with the wicked; this fiery Rod hath fallen heavier upon many Saints then upon many sinners: How then can I say that the Lord is righteous? *Six Answers are given to this Objection, pag. 161 to 166.*

P.

Of Punishment.

Quest. How will it stand with the unspotted Holiness, Justice, and Righteousness of God to punish a temporary offence with eternal punishments? *Seven Answers to this Question, pag. 125 to 131.*

Quest.

The Table.

Quest. What are those sins that bring the fiery Dispensation upon Cities, Nations, and Countries? *Ans.* From pag. 53 to 188. The first Part of the Book.

Quest. What sins were there among the professing people in London that might bring down the fiery Rod upon them? *Ans.* Seven, pag. 55 to 63.

Quest. Four Questions proposed, pag. 63, 64.

Of the Sabbath.

Profanation of the Sabbath brings the judgment of Fire, pag. 137, 138, 139.

Twelve Arguments to prove that God hath been very just and righteous in inflicting the late dreadful judgment of Fire upon those that profaned his Sabbaths in London, pag. 139 to 149.

Six Arguments to prove that this abominable sin of profaning the Sabbath cannot with any clear evidence be charged upon the people of God that did truly fear him within or without the Walls of London, pag. 150.

Burnt Citizens should sanctifie the Sabbath all their days, pag. 232. The first Part of the Application.

Fourteen ways we should sanctifie the Sabbath, pag. 233 to 263.

Of the Sins of the professing people of London.

There were seven sins among the professing people in London that ought to work them to justifie the Lord, though he hath burnt them up, and turned them out of all, pag. 55 to 63. The first Part of the Book.

Of the several Sins that bring the fiery Judgment upon Cities and Countries.

First, Gross Atheism, practical Atheism brings desolating judgments, pag. 64 to 75.

Secondly, Intemperance, pag. 75 to 84.

Thirdly,

The Table.

Thirdly, The sins that were to be found in the Citizens Callings, pag. 84 to 92.

Fourthly, Desperate incorrigibleness and unreformedness under former wasting and destroying Judgments, brings the Judgment of Fire upon a people, pag. 92, 93, 94.

Fifthly, Insolent and cruel oppressing of the poor brings desolating Judgments upon a people, pag. 95 to 100.

Sixthly, Rejecting the Gospel, contemning the Gospel, and slighting the free and gracious offers of Christ in the Gospel, brings the fiery Dispensation upon a people, pag. 100 to 104.

Seventhly, A course of Lying, a trade of Lying brings desolating Judgments upon Cities and people, pag. 112 to 128.

The eighth sin that brings the Judgment of Fire, is mens giving themselves over to fornication and going after strange flesh, pag. 128 to 133.

The ninth sin that brings the Judgment of Fire upon a people, is profanation of the Sabbath, pag. 137 to 151.

Tenthly, The prophaneity, lewdness, blindness, and wickedness of the Clergie, brings the Judgment of Fire, pag. 151, 152, 153.

Eleventhly, Sometimes the sins of Princes and Rulers bring the Judgment of Fire upon persons and places, pag. 153.

Twelfthly, The abusing, mocking, and despising of the Messengers of the Lord, brings the fiery Dispensation upon a people, pag. 153, 154.

Thirteenthly, Shedding of the blood of the just is a crying sin that brings the Judgment of Fire, and lays all desolate, pag. 154 to 168.

Of Sin, and of Gods Peoples Sins:

By fiery tryals God will make a fuller discovery of his peoples sins, pag. 34, 35.

By fiery tryals God designs the preventing of sin, pag. 35, 36.

By fiery tryals God designs the imbittering of sin to his people, pag. 36, 37, 38.

The Table.

By fiery tryals God designs the mortifying and purging away of his peoples sins, pag. 38, 39, 40. 41.

Sin in the general brings the judgment of Fire upon a people, pag. 64, 65, 66, 67.

Twelve observable things about sin, pag. 218, 219. The first Part of the Application.

Thirteen supports to bear up their hearts who have either lost all, or much, or most of what they had in this World.

The first support is this, the great God might have burnt up all, he might not have left one house standing, pag. 57 to 60.

The second support is this, viz. That God has given them their lives for a prey, pag. 60 to 70.

The third support is this, viz. This has been the Common Lot, the common Case both of sinners and Saints, pag. 70, 71.

The fourth support is this, viz. That though they have lost much as they are men, as they are Citizens, Merchants, Tradesmen, yet they have lost nothing as they are Christians, as they are Saints, as they are the Called of God, pag. 71, 72, 73.

The fifth support is this, viz. That the Lord will certainly one way or another make up all their losses to them, pag. 74, 75, 76.

The sixth support is this, viz. That by fiery Dispensations the Lord will make way for the new Heavens and the new Earth, he will make way for the glorious deliverance of his people, pag. 80, 81, 82.

The seventh support is this, viz. That by fiery Dispensations God will bring about the ruine and destruction of his and his peoples enemies, pag. 82, 83.

The eighth support is this, viz. That all shall end well, all shall work for good, pag. 83, 84, 85.

The ninth support is this, viz. That there was a great mixture of mercy in that dreadful judgment of Fire that turned London into a ruinous heap, pag. 85, 86, 87, 88, 89, 90, 91.

The tenth support is this, viz. That there are worse judgments then the judgment of Fire, which God might but has not inflicted

The Table.

listeth upon the Citizens of London; this is made good five ways, from pag. 91 to 99.

The eleventh support is this, viz. Your outward condition is not worse then Christs was, when he was in the world, pag. 99, 100, 101.

The twelfth support is this, viz. That your outward condition in this world is not worse then theirs was of whom this world was not worthy, pag. 101, 102.

The thirteenth support is, viz. There is a worse fire then that which has turned London into a ruinous heap, viz. the fire of Hell, which Christ has freed Believers from, pag. 102 to 125.

T.

Of the Text.

The Text opened, pag. 1, 2, 3, 4, 5. The first Part of the Book.

Of Thankfulness.

Six Arguments to encourage Christians to thankfulness and cheerfulness under the late d-solating Judgment of Fire, pag. 179, 180, 181. The first Part of the Application.

W.

Of Divine Warnings, and the danger of slighting them.

Ten Arguments to work men to take heed of slighting Divine Warnings, pag. 23 to 28. The first Part of the Book.

Of the Wicked.

The Wicked are compared to four things in Scripture, pag. 82, 83. The first Part of the Application.

O:

The Table.

Of the World, and the Vanity of it, and of
a worldly Spirit.

*The Vanity of the World discovered, pag. 184, 185, 186,
187.*

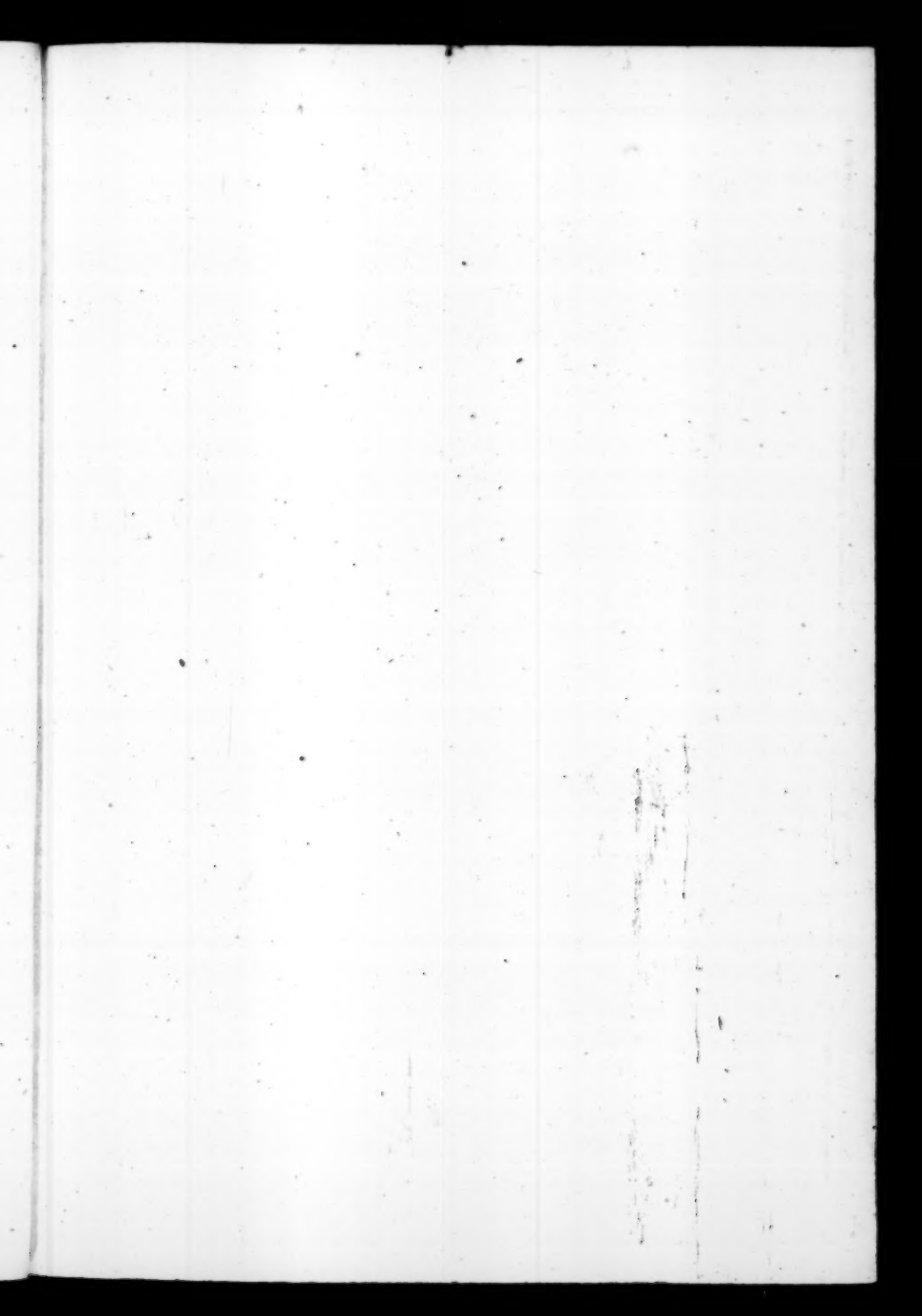
*Ten Arguments to prove that a worldly Spirit still hangs upon
the burnt Citizens, pag. 187 to 193.*

*Ten Maxims for the burnt Citizens seriously and frequently
to dwell upon; as they would have their affections moderated
to the things of this World, pag. 193 to 216.*

*How we may lawfully desire the things of the World, express'd in
three Particulars, pag. 216, 217.*

*There was a great deal of Worldliness among the professing peo-
ple of London, pag. 58, 59. The first Part of the Book.*

*An inordinate love to the World will expose a man to seven
great losses, pag. 59, 60, 61.*







ISAIAH 42. 24, 25.

Who gave Jacob to the spoil, and Israel to the Robbers? did not I the Lord? he against whom we have sinned; for they would not walk in his ways, neither were they obedient to his Law.

Therefore he hath poured upon him the fury of his anger, and the strength of battel; and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

THE Lord in this Chapter, by the Prophet *Esay*, doth foretell heavy things against the people, and by the way marks the Lords dealings; he ever gives warnings before he sends any plagues; he lightens before he thunders, that the people might not say, they did not hear of it, and that the wicked might be the more inexcusable, and that the godly might make an Ark to save themselves in. These words contain in them five several things. 1. The Author of this Destruction or Judgment. 2. The Causes of it. 3. The Judgment it self. 4. Who they were on whom this Judgment was inflicted. 5. The Effects of it. Now by Divine permission I will open these words in order to you.

For the first, the Author of it. Now this is laid down by Question and Answer. *Who gave Jacob to the spoil, and*
B
Israel

Israel to the Robbers ? there's the Question : Did not I the Lord ? there's the Answer. God is the Author of all the Plagues and Judgments that befall a Nation.

2.

Deut. 7. 5.
7. 8. Deut. 32.
10, 11, 12.

Secondly, The Causes why the Lord did this to a people that he had chosen to be a special people unto himself, to a people upon whom he had set his love, to a people that he had owned for his portion, and that he had formerly kept as the Apple of his Eye, and carried as upon Eagles wings. Now the causes are set down, first more generally in these words, *Because they have sinned against the Lord.* Secondly, more particularly in these words. *For they would not walk in his ways, neither were they obedient to his Law.*

3.

The third thing observable in the words, is the dreadful Judgments themselves that God inflicted upon his sinful people, his sinning people, and these you have in *vers. 25.*

Therefore he hath poured upon him the fury of his anger ;] not only his anger, but the fury of his anger, to shew the greatness of it, the extremity of it. Mark, he doth not say, that God did drop down his anger, but he poured down his anger and indignation. This Phrase [*he poured out*] is an allusion to the clouds pouring down of water violently all at once, in an instant, as they do many times in the Levant Seas, in Egypt, at the Indies, and in several other parts of the world ; as they did in the Deluge, when the windows of Heaven were broke open. Now by this similitude, the Lord shews the dreadfulnes, the grievousness, the suddenness, and the vehemency of the Judgments that were fallen upon them.

Gen. 6. 11.

And the strength of Battel.] The Lord appears in Arms against them in the greatness and fierceness of his wrath; he sent in a very powerful Enemy upon them, that with fire and sword over-ran them and their Country, and destroyed them on every side, as you may see by comparing the 2 Kings 23. 33. *ult.* with the 24. and 25. Chapters following.

And hath set him on fire round about] That is (say some) all the Countries, Cities, and Towns round about Jerusalem were set on fire.

Yet he knew not.] Though God had burnt them up on every

every hand, yet they took no notice of it, they regarded it not, they were not at all affected with the fiery Dispensations of God. O the dulness, the insensibleness, the sottishness of the Jews under the most awakning and amazing Judgments of God! (*And it burned him.*) This some apply to the City of *Jerusalem* it self: God did not only fire the Cities and Towns round about *Jerusalem*, but he also set *Jerusalem* it self into a flame. *Jerusalem* which was beautiful for situation, the joy of the whole Earth, the Paradise and Wonder of the world, is turned into ashes. (*Yet he laid it not to heart*) or upon his heart, as the Original runs. O the monstrous stupidity, insensibleness, and blockishness of this people! Though God had brought them low, though their Crown was fallen from their head, though their glorious City was turned into ashes, and though they were almost destroyed by many smarting miseries and dreadful calamities; yet they were not affected with the stupendious Judgments of God, they were not awakned by all the flames that God had kindled about their ears, they did not lay the Judgments of God to heart, nor they would not lay the Judgments of God upon their hearts.

The fourth thing observable in the words is, the persons, the people that were spoiled, destroyed, and consumed by fire, and they were *Jacob* and *Israel*; *Who gave Jacob for a spoil, and Israel to the Robbers?* They were a praying people, a professing people, a fasting people, a peculiar people, a privileged people, and yet for their sins they became a destroyed people, a consumed people, a ruined people.

The fifth thing observable in the words is, the little Effect the Judgments of God had upon them. Now they were under such monstrous stupidity, that they were not all awakned, nor affected with the Judgments of God, they regarded them not, they laid them not to heart. And as stupid and senseless were they when *Titus Vespasian* had laid their City desolate by fire and sword, and sold thirty of them for one piece of silver, as *Josephus* and other Historians tell us. O Sirs, since their crucifying of the Lord of Glory, they have never laid their finger upon the right fore, to this very day they wo'nt acknowledge

Diodorus Siculus writes, that in *Aethiopia* there is such a sottish insensible people, that if you cut them with a drawn sword, or slay their wives and children before their faces, they are not at all affected with it, nor moved at it. Such brutes were these Jews.

4

Isa. 58. 2.
Zach. 7. 5.
Exod. 19. 5.

5.

By *Titus Vespasian* their land became a stage of blood and of all kind of barbarisms, and now their so renowned City, their Temple,

and *Sanctum
Sanctorum* so
sam'd all the
world over,
was turned in-
to ashes, and
laid level to
the ground.
*Buxtorf. Synag.
Judaica, cap.
5. § 435.*

ledge their sin in crucifying of the Lord of Glory. They confess they have sinned more then ever, and therefore 'tis that God hath more sorely afflicted them then ever; but their cruelty to Christ, their crucifying of Christ, which ushered in the total ruine of their City and Country, they cannot be brought to acknowledge to this very day, though the Lord hath burnt them up on every hand, and hath scattered them as dung all over the earth to this very day. A Learned Writer tells us, that they call Christ *Bar-chozab*, the Son of a Lye, a Bastard, and his Gospel *Aven Gilaion*, the Volume of Lyes, or the Volume of Iniquity, and us Christians *Golim*, that is, Gentiles, *Edomites*; when they salute a Christian, they call him *Shed*, that is, Devil. They hate all Christians, but none so much as those that are converted from Judaism to Christianity, and all this after so great a burning and desolation that the Lord has made in the midst of them. 'Tis true, the length of those heavy Judgments under which they groan to this very day, hath often puzzled the Intellectuals of their Rabbies, and hath many times put them to a stand, and sometimes to break out into a kind of confession, That surely their Judgments could not last so long, but for crucifying of one that was more then a man. There was one Rabbi *Samuel*, who six hundred years since, writ a Tract in form of an Epistle to Rabbi *Isaac*, Master of the Synagogue of the Jews, wherein he doth excellently discuss the cause of their long captivity and extreame misery. And after that he had proved 't was inflicted for some grievous sin, he sheweth that sin to be the same which *Amos* speaks of. For three transgressions of *Israel*, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver. The selling of *Ioseph* he makes the first sin, the worshipping of the Calf in *Horeb* the second sin, the abusing and killing of Gods Prophets the third sin, and the selling of *Jesus Christ* the fourth sin. For the first they served four hundred years in *Egypt*; for the second, they wandered forty years in the wilderness; for the third, they were Captives seventy years in *Babylon*; and for the fourth, they are held in pitiful Captivity, even till this day. 'Tis certain, that the body of that people

people are under woful blindness and hardness to this very day. And thus much for the opening of the words.

The 25. verse is the Scripture that I do intend to speak something to, as the Lord shall assist. Now the Proposition which I only intend to insist upon, is this. *Viz.*

That God is the Author or Efficient cause of all the great Calamities and dreadful Judgments that are inflicted upon Cities and Countries, and in particular of that of fire.

Doct.

Now that God is the Author or Efficient cause of all the great Calamities and dreadful Judgments that are inflicted upon Cities and Countries, will evidently appear to every mans understanding, that will but take the pains to read over the 26. Chapter of *Leviticus*, and the 28. Chapter of *Deuteronomy*, with that 14. of *Ezekiel*, from vers. 13. to vers. 22.

That God is the Author or Efficient cause of this dreadful Judgment of Fire that is at any time inflicted upon Cities and Countries, will sufficiently appear in these following Scriptures, *Amos 3. 6. Shall a Trumpet be blown in the City, and the people not be afraid? Shall there be evil in the City, and the Lord hath not done it?* This is to be understood of the evil of punishment, and not of the evil of sin. *Amos 4. 11. I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burnings, yet have ye not returned unto me, saith the Lord.* Here (I) is emphatical and exclusive, as if he should say, I, and I alone. *Amos 1. 14. But I will kindle a fire in the wall of Rabbah* (that is, in the Metropolis or chief-City of the Ammonites) *and it shall devour the palaces thereof. Rabbah their head-City, was a cruel, bloody, covetous, and ambitious City, vers. 13.* And therefore, rather than it should escape divine vengeance, God will kindle a fire in the wall of it, and burn it with his own hands. *Ezek. 20. 47. And say to the forreist of the South, (that is to Jerusalem, that did lye South-wards from Chaldaea) hear the Word of the Lord. Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree, the flaming flames shall not be quenched, and all fuel from the South to the North shall be burnt therein, verse 48. And all*
flesh

You will find this Scripture fully opened in the following Discourse.

flesh shall see that I the Lord have kindled it, it shall not be quenched. Men shall see that 'twas God that kindled the fire, and not man, and therefore 'twas beyond mans skill or power to quench it, or to over-master it. *Jer. 7. 20.* Therefore, thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground, and it shall burn, and shall not be quenched. The Point being thus proved for the further opening of it, premise with me these things.

1.

1. First, That great afflictions, dreadful Judgments, are likened unto fire in the blessed Scriptures. *Psal. 66. 12.* We went through fire and water. *Jer. 4. 4.* Circumcise yourselves to the Lord, and take away the fore-skins of your heart, ye men of *Judah*, and Inhabitants of *Jerusalem*; lest my fury come forth like fire, and burn, that none can quench it, because of the evil of your doings. *Jer. 21. 12.* O house of *David*, thus saith the Lord, execute Judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn, that none can quench it, because of the evil of your doings. *Lam. 2. 3, 4.* He hath cut off in his anger all the horn of *Israel*, he hath drawn back his right hand from before the enemy, and burned against *Jacob* like a flaming fire which devoureth round about, he hath bent his bow like an enemy, he stood with his right hand as an adversary, and slew all that was pleasant to the eye in the Tabernacle of the Daughter of *Zion*, he poured out his fury like fire. *Ezek. 15. 7.* And I will set my face against them, they shall go out from one fire, and another fire shall devour them, and ye shall know that I am the Lord, when I set my face against them. *Ezek. 22. 20, 21, 22.* As they gather Silver and Brasse, and Iron and Lead, and Tin into the midst of the furnace to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you: yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof: As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof,

of, and ye shall know that I the Lord have poured out my fury upon you. Thus you see that great afflictions, great Judgments are likened unto fire.

But in what respects are great Afflictions, great Judgments like unto fire?

In these seven respects they are like unto fire.

First, Fire is very dreadful and terrible to mens thoughts, spirits, and apprehensions; how dreadful was the fire of *Sodom*, and the fire of *London* to all that were near it, or spectators of it! 'Tis observable, that some are set out in the blessed Scriptures as Monuments of most terrible and dreadful Vengeance, whom the Kings of *Babylon* roasted in the fire; of them, 'tis said, shall be taken up a curse; when any imprecated fore vengeance from the Lord upon any one, 'tis said, The Lord make thee like *Abab* and *Zedekiah*, whom the Kings of *Babylon* roasted in the fire. 'Tis very dreadful and terrible for a man to have the least member of his body frying in the fire; but how terrible and dreadful must it be for a mans whole body to be roasted in the fire! so are the Judgments of the Lord very terrible and dreadful to the children of men. My flesh trembleth for fear of thee, and I am afraid of thy Judgments. *Hab.* 3. 16. When I heard, my belly trembled, my lips quivered at the voice: rottenness entered into my bones, and I trembled in my self, that I might rest in the day of trouble. But,

Secondly, Fire is very painful and tormenting (in which respects Hell-torments are compared to fire) so are great Afflictions and Judgments, they are very painful and tormenting, they put a Land into sore travel; next to the pangs of Conscience, and the pangs of Hell, there are none to those pangs that are bred and fed by terrible Judgments. But,

Thirdly, Fire is of a discovering nature, it enlightens mens eyes to see those things that they did not see before; so do the terrible Judgments of God enlighten mens minds and understandings sometimes to know the Lord. Hence 'tis, that after Judgments threatned, God doth so often tell them, that

Quest.

Ans.

I.

Jer. 29. 21, 22.

Psal. 119. 120.

2.

Isa. 26. 17, 18.

3.

Rev. 15. 4.
Ezek. 21. 3,
4, 5, 6, 7.

Psal. 66. 3. 5.

that they shall know the Lord. Sometimes God by his Judgments enlightens mens minds to see such an evil in sin, that they never saw before, and to see such a vanity, mutability, impotency, and uncertainty in the Creature, that they never saw before; and to see such a need of free-grace, of rich mercy, and of infinite favour and goodness, that they never saw before; and to see such Majesty and terribleness in God, which they never saw before. *Job 37. 22.* With God is terrible Majesty. But,

4.

Isa. 1. 25.
Mal. 3. 1, 2, 3.
Acts 26. 28,
29.

Fourthly, Fire is probatory and refining, and so are the Judgments of God, they will try what metal men are made of; they will try whether men are sound and sincere, or hypocritical and hollow; whether men are real Christians, or nominal Christians; whether they are throughout Christians, or almost Christians; whether their graces are true or counterfeit, and whether they have much, or but a little grace. *Isa. 31. 9.* The Lords fire is in *Zion*, and his furnace in *Jerusalem*. *Zach. 13. 9.* And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tryed. *1 Pet. 4. 12.* Beloved, think it not strange concerning the fiery tryal, which is to try you. Stars shine brightest in the darkest night; Torches are the better for beating; Grapes come not to the proof, till they come to the press; Spices smell sweetest, when pounded; young Trees root the faster for shaking; Vines are the better for bleeding; Gold looks the brighter for scouring; and Juniper smells sweetest in the fire: The Application is easie. But,

5.

Isa. 66. 15, 16.
Psal. 21. 9.
Jer. 17. 4.
Ezek. 38. 19,
20.

Fifthly, Fire is of a consuming and devouring nature (as we have lately found by woful Experience) *Psal. 18. 8.* There went out a smoak out of his nostrils, and fire out of his mouth devoured. *Jer. 15. 14.* A fire is kindled in my anger, which shall burn upon you. *Ezek. 22. 31.* Therefore have I poured out my indignation upon them, I have consumed them with the fire of my wrath. Natural fire is a great devourer, but mystical fire, the fire of divine wrath, is infinitely a greater devourer: men may stand before a natural fire,

but

but no man has ever bin able to stand before the devouring fire of divine wrath. The anger and wrath of God against wicked men is exceeding hot, 'tis a burning, fiery, flaming wrath, against which they are never able to stand, *Iſa.* 27. 4. Who would set the bryars and thorns against me in battel, I would go through them, I would burn them together. Bryars and thorns are as well able to stand before a devouring fire, as wicked men are able to stand before the smoaking wrath of that God which is a consuming fire, *Heb.* 12. 29.

Sixthly, Fire breaks out suddenly and unexpectedly, in an hour, in a moment, when no man thinks of it, when no man looks for it; as you see by that late dreadful fire, that in a few days turn'd a glorious City into a ruinous heap: So the Judgments of God, they come suddenly and unexpectedly upon the sons of men, witness the Judgments of God that came upon the old world, *Sodom* and *Gomorrah*, *Nadab* and *Abihu*, *Corah*, *Dathan*, and *Abiram*. *1 Theſ.* 5. 3. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travel upon a woman with child, and they shall not escape. Security is a certain fore-runner of desolation and destruction. The Apostle by the similitude he uses, shews that the destruction of the wicked is, 1. certain, 2. sudden, 3. inevitable. Bur,

6.

Math. 24. 37,
38, 39.
Gen. 19.

Seventhly, Fire is impartial, it makes no difference between rich and poor, high and low, honourable and base, bond and free, male and female, &c. So the Judgments of God are impartial, they reach all sorts and ranks of persons. Bur,

7.

Eighthly and lastly, Fire is violent and irresistible; we have had as dreadful a proof of this in the late dreadful Conflagration of *London*, as ever any people have had since the Lord Jesus was on earth: So are the Judgments of God violent and irresistible, witness the raging Pestilence and the bloody Sword, that in 1665. and 1666. has sent many score thousands to their long homes. And thus you see how that Metaphorically or Typically great and sore Judgments do resemble fire. Bur,

8.

C

Second-

2.

Secondly, Premise this with me; fire is sometimes attributed unto God, *Heb. 12. 29.* Our God is a consuming fire; sometimes fire is attributed to Christ, *Mal. 3. 2.* But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And sometimes fire is attributed to the Holy Ghost, *Mat. 3. 11.* I indeed baptize you with water unto repentance, but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire, that is, with that fiery Holy Ghost, that Spirit of Judgment and of burning wherewith the filth of the Daughter of Zion is washed away, *Isa. 4. 4.* But,

3.

Thirdly, Premise this with me; the word *Fire* in Scripture is sometimes used by the Holy Ghost to set forth sin by, *Isa. 9. 18.* For wickedness burneth as the fire, it shall devour the bryars and thorns, and shall kindle in the thickest of the forest, and they shall mount up like the lifting up of smoak: So the burning lust of uncleanness, *Rom. 1. 27.* They burned in lust one towards another: So *1 Cor. 7. 9.* Its better to marry then to burn. And so *Sodom* was first in a flame of burning lusts before it was burnt with fire from Heaven: But this is not the fire that is here meant in the Proposition that we are upon. But,

4.

Heb. 1. 7.

Isa. 6. 2.

2 Kings 19.
35.

Fourthly, Premise this with me; fire is sometimes taken for the blessed Angels, *Psal. 104. 4.* Who maketh his Angels Spirits, his Ministers a flaming fire. Hence it is, that the Angels are called Seraphims, which signifies burning or flaming ones, and they are set forth by this name, to note their irresistible power; for as there is no withstanding of the furious flames, so there is no withstanding of these burning or flaming ones. *Jerom. Muscular*, and several others are of opinion, that the Angel that destroyed of *Sennacheribs* Host a hundred and fourscore and five thousand in one night, that he did it by fire; burning their bodies, their garments being untoucht. But the fire in the Proposition cannot be understood of the blessed Angels, for several reasons not here to be alleged. But,

Fifthly,

Fifthly, Premise this with me ; fire in Scripture is sometimes taken for Wars. The fire of thine enemies (that is, the Wars that shall be amongst the Nations) shall devour them. Thou shalt be visited of the Lord with a flame of devouring fire ; but the Nations that fight against the Altar, shall be a dream. Now fire in this sense is not to be excluded out of the Proposition. But,

Sixthly, Premise this with me ; fire sometimes notes the special presence of God in a way of special love and favour to his people in ; *Exod. 3. 2.* you read how the Lord appeared unto *Moses* in a flame of fire out of the midst of a Bush ; and he looked, and behold, the bush burned with fire, and the bush was not consumed : here was a representation of the Churches affliction that was then in *Egypt*, a house of bondage, in the midst of a fiery furnace : But now the Lord was in the bush, while the bush (the dry bush, or the Bramble-bush, as the Hebrew word signifies) was in a flaming fire. In that *Deut. 33. 16.* you read of the good will of him that dwelt in the bush, God was there in a way of merciful protection and preservation ; they were in the fire, but the Lord was with them in the fire, in all their fiery tryals God did bear them company. But,

Seventhly, Premise this with me ; in the blessed Scriptures we read of supernal fire, of fire that came down from above, and that, 1. as a sign of Gods anger : so fire came down from Heaven on *Sodom* and *Gomorrhah*, *Gen. 19. 24.* Also fire came down from Heaven on them that offered incense in the conspiracy of *Korah*. And so fire came down from Heaven on the two Captains and their Fifties. Secondly, we read of fire that came down from Heaven as a sign and token of Gods favour. And so fire came down from Heaven on the Sacrifice of *Solomon*, and on the Sacrifice of *Eliab*. God in those times did delight to shew his special love and favour to his precious servants by fire from Heaven : But in the Proposition we are to understand not supernal, but material fire. But,

Eighthly and lastly, Premise this with me ; fire is sometimes

5.

Isa. 26. 11, 12.
Chap. 29. 6, 7.

6.

Deut. 4. 20.

Sench.

7.

Numb. 16. 35.

2 Kings 1. 10,
11, 12.
2 Chron. 7. 1.
2 Kings 18.
38.

8.

See 2 Chron.
36. 19.
2 Kings 19. 18.
Chap. 21. 6.
Psal. 74. 7.
Deut. 13. 16.

times taken literally for that material fire that consumes, Houses, Towns, Cities, and the most stately Structures, *Jer. 21. 10.* For I have set my face against this City for evil, and not for good, saith the Lord, it shall be given into the hand of the King of *Babylon*, and he shall burn it with fire, *2 Chron. 35. 13.* And they roasted the Passover with fire, *Nebem. 1. 3.* And they said unto me, the remnant that are left of the Captivity there in the Province, are in great affliction and reproach, the Wall of *Jerusalem* also is broken down, and the Gates thereof are burnt with fire, *Chap. 2. 2, 3.* Wherefore the King said unto me, why is thy countenance sad, seeing thou art not sick? this is nothing but sorrow of heart: then I was very sore afraid, and said unto the King, Let the King live for ever, why should not my countenance be sad, when the City, the place of my fathers sepulchres lyeth waste, and the gates thereof are consumed with fire? Now this material fire is the fire that is meant in the Proposition. O Sirs! God is as much the Author or Efficient cause of this Judgment of fire, as he is the Author or Efficient cause of Sword, Famine, and Pestilence. This I have in part proved already; but shall more abundantly make it good in that which follows.

But you will say, Sir, we know very well that God is the Author or Efficient cause of this dreadful Judgment of Fire, as well as he is the Author or Efficient cause of any other Judgment that we have either felt or feared: But we earnestly desire to know what the ends of God should be in inflicting this sore and heavy Judgment of Fire upon his poor people, and in turning their glorious City into ashes. This we are sure of, that whoever kindled the fire, God did blow the coal, and therefore we shall not now consider what there was of mans treachery concurring with Gods severity in that dreadful Calamity by Fire; but rather inquire after the grounds, reasons, or ends that God aims at by that fiery Dispensation that has lately past upon us.

Now here give me leave to say, that so far as the late Fire was a heavy Judgment of God upon the City, yea, upon the whole Nation, the ends of God in inflicting that Judgment, are
doubt.

doubtless such as respect both sinners and Saints, the righteous and the wicked, the prophane and the holy, the good and the bad. Now such as respect the wicked and ungodly, I take to be these that follow.

First, That he may evidence his Sovereignty, and that they may know that there is a God. The prophane Atheist saith in his heart, there is no God; but God by his terrible Judgments startles and awakens the Atheist, and makes him unsay what he had said in his heart. When God appears in flames of fire, devouring and destroying all before him, then the proudest and the stoutest Atheists in the world will confess, that there is a God; yea, then they will bow and tremble under a sense of the Sovereignty of God. The Sovereignty of God is that golden Scepter in his hand, which he will make all bow to, either by his Word or by his Works, by his Mercies or by his Judgments. This Scepter must be kist and submitted to, or else fire and sword, desolation and destruction will certainly follow. *Jer.* 18. 2, 3, 4, 6. Arise, and go down to the potters house, and there will I cause thee to hear my word. Then I went down to the potters house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter, so he made it again another vessel that seemed good to the potter to make it. O house of *Israel*, cannot I do with you as the potter? saith the Lord. Behold, as the clay is in the potters hand, so are ye in my hand, O house of *Israel*. The Jews were so stupid and sottish, that verbal teaching without signs would not work upon them, and therefore the Lord sent *Jeremiah* to the potters house, that he might see by what the potter did, that though he had made them a People, a Nation, a Church, a State; yet he could as easily unmake them and mar them, as the potter marred the vessel that he had made. God would have this people to know, that he had as much power over them, and all they had, as the potter had power over the clay that he works upon; and that he had as much both might and right also to dispose of them at his pleasure, as the potter had over his clay to dispose of it as

I.

Psal. 14. 1.
Psal. 10. 4, 5.
Psal. 50. 21.
Eccle. 8. 11.
Psal. 24. 1.
Dan. 6. 25,
26, 27.
Isa. 45. 9.
Psal. 2. 9, 10,
11, 12.
Hos. 2. 8, 9.

he

God hath *just*
ad omnia, just
in omnibus, a
right to all
things, a right
in all things.

Isa. 64. 8.

Jer. 2. 31.
Dan. 4. 30.
Lam. 4. 12.

Exod. 5. 2.

he judged meet. Nay, Beloved, the potter has not such an absolute power over his pots and clay, as the Lord has over the Sons of men, to make them, and break them at his pleasure; and that partly, because that the clay is none of his creature; and partly, because without God give him strength he has no power to make or break one vessel. God by the Prophet would have the Jews to know that 'twas meerly by his good pleasure and grace, that they came to be so glorious and flourishing a Nation as they were at this time; yea, and further to know, that they were not so great, and rich, and flourishing, and settled, and built, but that he could as easily break them and mar them, as the potter could the vessel that was under his hand. Ah, Sirs, God, by that dreadful fire that has destroyed our houses, and burnt up our substance, and banished us from our habitations, and levelled our stately Monuments of Antiquity and Glory even with the ground, has given us a very high evidence of his Sovereignty both over our persons and all our concernments in this world. Ah, *London! London!* were there none within nor without thy Walls that did deny the Sovereignty of God, that did belye the Sovereignty of God, that did slight the Sovereignty of God, that did make head against the Sovereignty of God? Were there none within nor without thy Walls that did say, *We are Lords*, and we will come no more unto thee? That did say, *Is not this great Babylon* (is not this great *London*) that we have built? That did say, the Kings of the Earth, and all the Inhabitants of the World would not have believed, that the adversary and the enemy (the flaming and consuming fire) should have entred into the gates of *Jerusalem* (into the Gates of *London*.) That did say, *Who is the Lord*, that we should obey his voice? That did advance a worldly Sovereignty above and against the Sovereignty of God and Christ? Ah, *London! London!* if there were any such within or without thy Walls, then never wonder, that God has in a flaming and consuming fire, proclaimed his Sovereignty over thee, and that he hath given such Atheists to know from woful experience, that both themselves and all their concernments are in the hands of the Lord,

Lord, as the clay is in the hands of the potter; and that the foreſt Judgments that any City can fall under, are but the demonſtrations of his Sovereign Prerogative. *Pſal. 9. 16.* The Lord is known by the Judgments which he executeth; the Power, Juſtice, and Sovereignty of God ſhines moſt gloriously in the execution of his Judgments upon the world.

Secondly, God inflicteth great and ſore Judgments upon the Sons of men; that the world may ſtand in awe of him, and that they may learn to fear and tremble before him: when he appears as a conſuming fire, he expects that the Nation ſhould tremble, and that the Inhabitants ſhould fear before him. *1 Sam. 16. 4.* And *Samuel* did that which the Lord ſpoke, and came to *Beſtlehem*, and the Elders of the Town trembled at his coming, and ſaid, comeſt thou peaceable? Shall the Elders of *Beſtlehem* tremble for fear that *Samuel* came to denounce ſome grievous Judgment againſt them? and ſhall not we tremble when God has executed his terrible Judgments upon us? Shall *Abab* tremble and humble himſelf, and faſt and lye in ſackcloth, when Judgments are but threatned? and ſhall not we tremble and fear before the great God, who has actually inflicted upon us his three great Judgments, Peſtilence, Sword, and Fire? Shall the *Ninevites*, both Princes, Nobles, and people tremble and humble themſelves in ſackcloth and aſhes, when God doth but threaten to overthrow their great, their rich, their populous City? and ſhall not we tremble and lye low before the Lord, when we ſee great *London*, rich and populous *London* laid in aſhes before our eyes? When the hand of the Lord was ſtretched out againſt the *Egyptians*, the Dukes of *Edom* were amazed, and the mighty men of *Moab* trembled. Ah, how ſeverely has the hand of the Lord been ſtretched out againſt *London* and all her Inhabitants! and therefore what cauſe have we to be amazed, and to tremble before that God who has appeared in flames of fire againſt us! *Lam. 2. 3, 4.* He hath cut off in his fierce anger all the horn of *Iſrael*, he hath drawn back his right hand before the enemy, and he burned againſt *Jacob* like a flaming fire, which devoureth round about. He bent his bow like an enemy, and poured out his fury like fire.

God

Iſa. 5. 16.

2.

Conſult theſe
Scriptures,
Exod. 15. 14,
15. 16.
Joſh. 2. 10, 11.
Rev. 15. 4.

1 Kings 21. 20,
21, 22, 23, 24
27, 28; 29.

Jonah 3. 3, 4,
5, 6, 7, 8, 9,
10.

Exod. 15. 15,
16.
See *2 Kings 6.*
30. and Chap.
7. 6, 7. 15.
Jer. 4. 7, 8, 9.

We are worthy (saith *Chrysestom*) of Hell, if for no other cause, yet for fearing Hell and the evil of punishment more than Christ. *Chrys. Hom. 5. in Epist. ad Rom.*

God burnt down their City, their Temple, their Gates, their Princely Habitations, their glorious Structures in the fierceness of his anger, and in the greatness of his wrath O, Sirs, when God falls upon burning work, when he pours out his fury like fire, when like a flaming fire he devours all our pleasant things, and lays all our glory in dust and ashes, we may safely conclude, that his anger is fierce, and that his wrath is great against us; and therefore what eminent cause have we to fear and tremble before him! God is a great and dreadful God. *Dan. 9. 4.* A mighty God and terrible. *Deut. 7. 21.* A great and terrible God. *Nehem. 1. 5.* He is so in himself, and he has been so in his fiery Dispensations towards us, that the world by such remarkable severities, may be kept in awe of him. Generally fear doth more in the world than love. As there is little sincerity, so there is but little ingenuity in the world; and that is the reason why many very rarely think of God, but when they are afraid of him. Many times Judgments work where Mercies do not win. That famous *Thomas Waldo* of *Lions*, the Father of the *Waldenses*, seeing among many met together to be merry, one suddenly fall down dead in the street; it struck so to his heart, that he went home a penitent: it wrought to a severe and pious reformation of his life, and he lived and dyed a precious man. Though *Pharaoh* was not a pin the better for all the heavy Judgments that God inflicted upon him; yet *Jethro* taking notice of those dreadful Plagues and Judgments that fell upon *Pharaoh* and upon his people, and likewise upon the *Amalekites*, was thereby converted and became a Profelyte; as *Rabbi Solomon* noteth upon that 19. of *Prov.* 25. The world is so untractable, that frowns will do more with them than smiles. That God may keep wicked men in awe and in subjection to him, he sees it very needful to bring common, and general, and over-spreading Judgments upon them. *Rev. 15. 4.* Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art holy; for all Nations shall come and worship before thee; for thy Judgments are made manifest. O, Sirs, when the Judgments of the Lord come to be made manifest, then it highly concerns all ranks and

and sorts of men to fear the Lord, and to glorifie his Name. How manifest, how visible has the raging Pestilence and the bloody Sword, and the devouring Flames of London been in the midst of us! and, O that our fear, and dread, and awe of God were as manifest and as visible as his Judgments have been and still are! for his hand to this very hour is stretched out against us, *Isa. 9. 12.* But,

Thirdly, God inflicts great and sore Judgments upon the Sons of men, and upon Cities and Countries, to expresse and make known his Power, Justice, Anger, Severity, and Indignation against sinners and their sinful courses, by which he has been provoked. *Deut. 32. 19.* And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. *Vers. 21.* They have provoked me to anger with their vanities, and I will provoke them to anger with a foolish Nation. *Vers. 22.* For a fire is kindled in my anger, and shall burn unto the lowest Hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. *Vers. 24.* They shall be burnt with hunger, and devoured with burning heat (or with burning coals) and with bitter destruction. There is a knowledge of God by his Works as well as by his Word, and by his Judgments as well as by his mercies. In his dreadful Judgments every one may run and read his Power, his Justice, his Anger, his Severity, and his Indignation against sin and sinners: 'Tis irrevocable sins that bring irrevocable Judgments upon sinners; whilst men hold on in committing great iniquities, God will hold on in inflicting answerable severities. When God cannot prevail with men to desist from sinning, men shall not prevail with God to desist from destroying of them, their habitations, and all their pleasant things. *Jer. 2. 15.* The young Lions roared upon him, and yelled, and they made his Land waste; his Cities are burnt without Inhabitant. *Vers. 17.* Hast thou not procured this unto thy self, in that thou hast forsaken the Lord thy God, when he led thee by the way? When *Nicephorus Phocas* had built a mighty strong Wall about his Palace for his own security, in the night time

3.

See *Jer. 14. 15, 16.*
Lam. 4. 11.
Jer. 4. 15. to verse 19.

he heard a voice crying out unto him, *ὁ βασιλεὺς ὑψίστος τῆς γῆς*, &c. O Emperour, though thou buildest the wall as high as the clouds; yet if sin be within, it will overthrow all. Sin, like those Traitors in the Trojan Horse, will do Cities & Countries more hurt in one night, then ten thousand open enemies could do in ten years. Cities and Countries might flourish, and continue as the days of Heaven, and be as the Sun before the Almighty, if his wrath be not provoked by their prophaneness and wickedness: So that it is not any divine Aspect of the Heavens, nor any malignant Conjunction of the Stars and Planets, but the loose manners, the ungracious lives, and the enormous sins of men that lay Cities and Countries desolate Jer. 13. 22. *And if thou say in thine heart, wherefore come these things upon me? wherefore hath the Lord sent plague, sword, famine, and fire to devour, and destroy, and to lay all in ashes?* The Answer is, *For the greatness of thine iniquity.* God will in flames of fire discover his anger and indignation against sin and sinners. The Heathen Historian observes in the ruine of Troy, that the sparkles and ashes of burnt Troy served for a lasting monument of Gods great anger and displeasure against great sinners. The burning of Troy served to teach men, that God punisheth great sinners with great plagues: and certainly Londons being laid in ashes, is a high evidence that God knows how to be angry with sinners, and how to punish sin with the sorest of Judgments. The Gods of the Gentiles were senseless stocks and stones, not able to apprehend, much less to revenge any injury done unto them. Well therefore might the Philosopher be bold with Hercules to put him to his thirteenth labour, in seeking of his dinner; and Martial with Priapus, in threatening him to throw him into the fire, if he looked not well to his Trees. A child may play at the hole of a dead Asp, and a silly woman may strike a dead Lyon; but who dare play with a living Serpent? who dare take a roaring Lyon by the beard? O that Chistians then would take heed how they provoke the living God, for he is a consuming fire, and with a word of his mouth, yea, with the breath of his mouth, he is able to throw down, and to burn up the whole

Herodotus.

whole frame of Nature, and to destroy all Creatures from the face of the Earth. Some Heathen Philosophers thought anger an unseemly Attribute to ascribe to God. And some Hereticks conceived the God of the New Testament void of all anger. They imagined two Gods; the God of the Old Testament was in their account *Deus justus*, a Deity severe and revengeful: But the God of the New Testament was *Deus bonus*, the good God, a God made up all of mercy, they would have no anger in him: but Christians do know, that God proclaims this Attribute among his Titles of Honour. *Nehem. 1. 2. God is jealous, and the Lord revengeth, and is furious, he reserveth wrath for his enemies.* 'Tis the high-way to Atheism and Prophaneness, to fancy to our selves a God made up all of mercy, to think that God cannot tell how to be angry and wroth with the sons of men. Surely they that have seen *London* in flames, or believe that 'tis now laid in ashes, they will believe that God knows how to be angry, and how to fix the tokens of his wrath upon us. But,

Fourthly, God inflicts great and sore Judgments upon the sons of men, and upon Cities and Countries, that they may cease from sin, receive instruction, and reform and return to the most High; as you may evidently see by comparing the Scriptures in the Margine together. Gods corrections should be our instructions, his lashes should be our lessons, his scourges should be our School-masters, his chastisements should be our advertisements: And to note this, the Hebrews and the Greeks both express chastising and teaching by one & the same word (*מסר, masar, παιδεία Paideia*) because the latter is the true end of the former, according to that in the Proverb, *Smart makes wit, and vexation gives understanding.* Whence *Luther* fitly calls affliction, *Theologiam Christianorum*. The Christian mans Divinity: *Jer. 6. 8. Be thou instructed, O Jerusalem; lest my soul depart from thee; lest I make thee desolate, a land not inhabited. Zeph. 3. 6, 7. I have cut off the nations, their towers are desolate, I made their streets waste, that none passed by: their cities are destroyed, so that there is no man, that there is no inhabitant. I said, Surely thou wilt fear me: thou wilt receive instruction, so their dwellings should*

4.

Isa. 26. 9.
Psal. 94. 12.
Prov. 3. 12, 13.
Chap. 6. 23.

Job 36. 8, 9.
10. and chap.
33. 19, 20.

Levit. 26.
Deut. 28.
2 Chron. 7.
13, 14.
Amos 4. 6. to
verse 12.
Isa. 9. 13.
Jer. 5. 3.
Jer. 6. 29, 30.
Ezek. 23. 25,
26, 27.

Deut. 32. 14.
15, 16, 17.

Jer. 5. 7, 8, 9,
10.

Psal. 73. 1-10.

Judg. 8. 16.

Mich. 6. 8.
Iam. 3. 32, 33.
Isa. 28. 21.

*Schola crucis,
schola luctu.*

Isa. 60. 15.

not be cut off. However I punished them; but they rose early, and corrupted all their doings. By all the desolations that God had made before their eyes, he designed their instruction and reformation. From those words, *Judg. 3. 20. I have a message from God unto thee, O King, (said Ehud)* Lo, his Ponyard was Gods message: from whence one well observes, That not only the vocal admonitions, but the real judgments of God are his Errands and instructions to the world. God delights to win men to himself by favours and mercies; but 'tis rare that God this way makes a conquest upon them. *Jer. 22. 21. I spake unto thee in thy prosperity (saith God) but thou saidst, I will not hear: and therefore 'tis that he delivers them over into the hands of severe judgments, as into the hands of so many curst School-masters (as Basil speaks) that so they may learn obedience by the things they suffer, as the Apostle speaks. It is said of Gideon, he took bryars and thorns, and with them he taught the men of Succoth. Ah poor London! how has God taught thee with bryars and thorns, with Sword, Pestilence, and Fire, and all because thou wouldst not be taught by prosperity and mercy, to do justice, to love mercy, and to walk humbly with thy God. God delights in the Reformation of a Nation; but he doth not delight in the desolation of any Nation. Gods greatest severity, is to prevent utter ruine and misery. If God will but make Londons destruction, Englands instruction, it may save the Land from a total desolation. Ah London! London! I would willingly hope, that this fiery Rod that has been upon thy back, has been only to awaken thee, and to instruct thee, and to refine thee, and to reform thee, that after this sore desolation, God may delight to build thee, and beautifie thee, and make thee an eternal excellency, a joy of many generations. But,*

Fifthly, God inflicts sore and great judgments upon the sons of men, that he may try them, and make a more full discovery of themselves to themselves. Wicked men will never believe that their lusts are so strong, and that their hearts are so base, as indeed they are. *2 Kings 8. 12, 13. And Hizeael said,*

said, *Why weepeth my Lord ? and he answered, Because I know the evil that thou wilt do unto the Children of Israel ; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing ? And Elisha answered, The Lord hath shewed me that thou shalt be King over Syria. Hazael could not imagine that he should be as fierce, cruel, murderous, and merciless as a dog, that will tear all in pieces that he can come at. It could never enter into his thoughts, that even he should do such cruel, barbarous, horrid, and inhumane acts, as the Prophet spoke of ; but he did not know the depth of his own corruption, nor the desperateness, nor deceitfulness of his own heart. Isa.*

Jer. 17. 9.

8. 21. And they shall pass through it hardly beset and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King, and their God, and look upward. When Judgments are upon them, then their wickedness appears rampant. They shall curse their own King for not defending, protecting, or relieving of them ; they shall look upon him as the cause of all their wants, sorrows, and sufferings : and as men overwhelmed with misery, and full of indignation, they shall fall a cursing of him. And they shall curse their God, as well as their King, that is, say some, the true God, who deservedly brought these plagues upon them. Their God, that is, say others, their Melchom to whom they had sacrificed, and in whom they see now that they vainly trusted. So those desperate wretches under the Beast, Rev.

16. 8, 9. And the fourth Angel poured out his vial upon the Sun, and power was given unto him to scorch men with fire. And the men were scorched with great heat, and blasphemed the Name of God which hath power over these plagues : and they repented not, to give him glory. Vers. 10. And the fifth Angel poured out his vial upon the scent of the Beast ; and his Kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds. The top of the Judgment that is, and shall be upon the wicked, is this, that

Plutarch observes that it is the quality of Tygers to grow mad, and tear themselves in pieces, if they hear but Drums or Tabers to sound about them, &c. de superstitione.

This will be
the case of all
the worshippers
of the
Beast one
day.
Deut. 8. 2.
15, 16.

that under the forest and heaviest Judgments that shall come upon them, they shall not repent, nor give glory to God; they shall blaspheme the Name of God, and they shall blaspheme the God of Heaven: and they shall be scorched with great heat; and they shall gnaw their tongues for pain; but they shall not repent of their deeds, nor give glory to that hand that smites them. The fierce and fiery Dispensations of God upon the followers and worshippers of the Beast, shall draw out their sins; but they shall never reform their lives, nor better their souls. God kept the Jews forty years in the Wilderness, and exercised them with many sore and smart afflictions, that he might prove them, and make a more full discovery of themselves to themselves: and did not the heavy tryals that they met with in their wilderness condition, make a very great discovery of that pride, that unbelief, that hypocrisie, that impatience, that discontent, that self-love, that murmuring, &c. that was wrapt up elose in all their souls? O Sirs! since God has turned our renowned City into ashes, what discoveries has he made of that pride, that unbelief, that worldliness, that earthliness, that self-love, that inordinate affection to relations, and to the good things of the world, that discontent, that disquietness, that faint-heartedness, that has been closely wrapt up in the spirits of many thousands whose habitations are now laid in ashes! We try metals by fire and by knocking; and God has tryed many thousands this day by his fiery Dispensations and knocking Judgments that have been in the midst of us. I believe there are many thousands, who have been deep sufferers by the late dreadful Fire, who never did think that there had been so much sin, and so little grace; so much of the Creature, and so little of God; so much earth, and so little of Heaven in their hearts, as they now find by woful experience: and, how many wretched sinners are there, who have more blasphemed God, and dishonoured Christ, and provoked divine Justice, and abused their best mercies, and debased and be-beasted themselves since the late Fire, then they have done in many years before? But,

Sixthly,

Sixthly, God inflicts great and sore Judgments upon Persons, Cities, and Countries, that others may be warned by his severities to break off their sins, and to return to the most High. Gods Judgments upon one City, should be advertisements to all other Cities to look about them, and to tremble before him, who is a consuming fire. The flaming Rod of correction that is laid upon one City, should be a Rod of instruction to all other Cities. *Jer. 22. 6, 7, 8, 9. I will make thee a wilderness; and cities which are not inhabited, and many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done this unto this great City? Then shall they answer, Because they have forsaken the Covenant of the Lord their God, and worshipped other gods, and served them.* God punisheth one City, that all others Cities may take warning. There is no Judgment of God, be it Sword, Pestilence, Famine, or Fire upon any People, City, Nation, or Country, but what is speaking and teaching to all others, had they but eyes to see, ears to hear, and hearts to understand. Thus *Tyrus* shall be devoured with fire, saith the Prophet; *Ashkelon* shall see it and fear; *Gaza* and *Ekyon* shall be very sorrowful. When *Ashkelon*, *Gaza*, and *Ekyon* shall see the destruction of *Tyre* by fire, it shall make them afraid of the like Judgment: they shall be a little more concerned then some were at the Siege of *Rhodes*, and then others were at the Ruine and Desolation of *Troy* by fire. *London's* sufferings should warn others to take heed of *London's* sins. *London's* Conflagration should warn others to take heed of *London's* abominations; it should warn others to stand and wonder at the patience, long-suffering, gentleness, and goodness of God towards them who have deserved as hard things from the hand of God, as *London* have felt in 1665. and 1666. It should warn others to search their hearts, and try their ways, and break off their sins, and turn to the Lord, lest his anger should break forth in flames of fire against them, and none should be able to deliver them. It should warn others to fear and tremble before that Power, Justice, Severity, and Sovereignty that shines in Gods fiery Dispensations towards

6.

Heb. 12. 29.

Mich. 6. 9.

Zach. 9. 4, 5.

Rom. 2. 4, 5.

Lam. 3. 40.

us.

Exod. 15. 14,
15, 16.

Isa. 13. 6, 7,
8.

Isa. 26. 8, 9.

us. Ezek. 30. 7, 8, 9. And they shall be desolate in the midst of the countries that are desolate, and her Cities (meaning Egypt) shall be in the midst of the Cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt. In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt, for lo, it cometh. God by his secret Instinct and Providence would so order the matter, as that the news of the Chaldeans' invasions into Egypt (laying all their Cities and Towns waste by fire and sword) should be carried over into Ethiopia; and hereupon the secure Ethiopians should fear and tremble, and be in pain as a woman is that is in travel; or as the Egyptians were, when they were destroyed at the Red-sea; or as they were, when the Lord smote their first-born throughout the Land of Egypt. Now shall the Ethiopians, the poor blind Heathens fear and tremble, and be in pain, when they hear that Egypt is laid waste by fire and sword? and shall not Christians all the world over fear and tremble, and be in pain, when they shall hear that London is laid waste, that London is destroyed by fire? What though Papists and Atheists have warmed themselves at the flames of London, saying, Aha, so would we have it; yet let all that have the Name of God upon them, fear and tremble, and take warning, and learn righteousness by his righteous Judgments upon desolate London. London's murdering-piece should be England's warning-piece to awaken them, and to work them to bethink themselves, and to turn to him, who is able by a flaming fire quickly to turn them out of all. The Jews have a saying, That if war be begun in another Country, yet they should fast and mourn because the war is begun, and because they do not know how soon God may bring it to their doors. O Sirs! London is burnt, and it highly concerns you to fast and mourn, and pray, and to take the Alarm; for you do not know how soon a fire may be kindled in your own habitations. Now God has made the (once famous) City of London a flaming Beacon before your eyes, he expects and looks that you should all fear before him. Secure your interest in him, walk humbly

humbly with him, and no more provoke the eyes of his jealousy and glory. The design of Heaven by this late dreadful Fire, is not to be confined to those particular persons upon whom it hath fallen heaviest; but 'tis to awaken all, and warn all. When a Beacon is fired, it gives warning as much to the whole Country, as to him who sets it on fire; or as it does to him on whose ground the Beacon stands. We can neither upon the foot of Reason or Religion, conclude them to be the greatest sinners, who have been the greatest sufferers; for many times we find, that the greatest Saints have been the greatest sufferers both from God and men. *Job* was a non-such in his day for holiness, uprightness, and the fear of the Lord, and yet by the wind and fire from Heaven on the one hand, and by the *Sabeans* and *Chaldeans* on the other hand, he is stript of all his children and of a fair estate in one day: so that in the morning it might have been said, Who so rich as *Job*? and in the evening, Who so poor as *Job*? *Job* was poor even to a Proverb. Look as wicked men are very incompetent Judges of divine favours and mercies, so they are very incompetent Judges of divine trials and severities; and whatever they may think or say, I dare conclude, that they who have drank deepest of this Cup of sorrows (of this Cup of desolation and fire in *London*) are not greater sinners then all others in *England*, who yet have not tasted of this bitter Cup. But more of this when I come to the Application of the Point. O Sirs! I beg upon the knee of my soul, that you will not slight this dreadful warning of God, that he has given to the whole Nation in turning *London* into ashes: To that purpose seriously consider. First, Divine warnings slighted and neglected, will certainly bring down the greater wrath and vengeance upon you, as you may clearly see by comparing the Scriptures in the Margine together. Secondly, Slighting of Judgments is the greatest Judgment that can befall a people; it speaks out much Pride, Atheism, Hardness, Blindness, and desperate Security, and Contempt of the great God. To be given up to slight divine warnings, is a spiritual Judgment, and therefore must of all Judgments be the greatest Judgment to be

Job 1. 1, 2,
3, 4.

Levit. 26. 16,
17, 18. 21,
23, 24. 27,
28.
Amos 4. 7. 8,
9, 10, 11.
Jer. 25. 4. to
the 12. vers.
Isa. 22. 12, 13,
14.

Jonah 3.

Prov. 1. 24. to
vers. 32.

Dan. 5. 5.

1 Sam. 31. 4.
Joh. 6. 70, 71.
Mat. 26. 21,
22, 23, 24, 25.
Mat. 27. 5.Trenem.
Aug. de Haresi.Some report
of *Judas*, that
he slew his fa-
ther, married
his mother,
and betrayed
his Master.

given up to Sword, Famine, Fire, Pestilence, burning Agues, and Fevers, is nothing so great a Judgment as to be given up to slight divine warnings; for in the one you are but passive, but in the other you are active. Thirdly, Heathens have trembled, and mended, and reformed at divine warnings; and therefore for you to slight them, is to act below the Heathens, yea, 'tis to do worse then the Heathens, who will certainly one day rise up in Judgment against all such who have been slighers of the dreadful warnings of Heaven. Fourthly, Slighting of divine warnings, lays men open to such anger and wrath, as all the Angels in Heaven are not able to express, nor all the men on earth able to conceive. Fifthly, Slighting and neglecting of divine warnings, speaks out the greatest dis-ingenuity, stoutness, and stubbornness that is imaginable. The ingenuous child easily takes warning, and to an ingenuous Christian every divine warning is as the hand-writing upon the wall. Sixthly, Slighting of divine warnings, provokes God many times to give up men to be their own Executioners, their own destroyers. *Saul* had many warnings, but he slighted and neglected them all; and at last God leaves him to fall on his own sword. Christ cast Hell-fire often into *Judas* his face. Thou hast a Devil; and wo to that man by whom the Son of Man shall be betrayed; it had been good for that man that he had never been born: But *Judas* slights all these warnings, and betrays his Lord and Master, and then goes forth and hangs himself. It was a strange conceit of the *Cerinthians* that honoured *Judas* the Traitor as some divine and super-humane power, and called his Treason a blessed piece of Service, and that he knowing how much the death of Christ would profit mankind, did therefore betray him to death to save the race of mankind, and to do a thing pleasing to God. *Judas* withstood all divine warnings from within and without, and you know how the Tragedy ended; he dyed a miserable death, he perished by his own hands, which were the most infamous hands in all the world: he went and hanged himself. And as *Luke* hath it, he fell head-long and burst asunder in the midst, and all his bowels

bowels gushed out. In every passage of his death we may take notice of divine Justice, and accordingly take heed of slighting divine warnings. It was but just that he should hang in the air, who for his sin was hated both of Heaven and Earth, and that he should fall down head-long, who was fallen from such a height of honour, as he was fallen from; and that the halter should strangle that throat, through which the voice of Treason had sounded; and that his bowels should be lost, who had lost the bowels of all pity, piety, and compassion; and that his Ghost should have his passage out of his midst (He burst asunder in the midst, saith the Text) and not out of his lips, because with a kiss of his lips he had betrayed our Lord Jesus. But seventhly, By slighting divine warnings, you will arm both visible and invisible Creatures against you. Pharaoh slighted divine warnings, and God arms the winds against him to his destruction. Sifera slighted divine warnings, and the Stars in their Course fought against Sifera. Sennacherib, slighted divine warnings, and an Angel of the Lord destroyed a hundred fourscore and five thousand of his Army in one night. Eighthly, By slighting of divine warnings, you will tempt Satan to tempt your souls: he that dares slight divine warnings, will stick at nothing that Satan shall tempt him to; yea, he does to the utmost what lyes in him to provoke Satan to follow him with the blackest and forest temptations. Ninthly, He that slighted divine warnings, dams up all the springs of mercy, and turns the streams of loving-kindness and favour another way. Tenthly and lastly, Slighting of divine warnings, will be the Sword that will wound you, and the Serpent that will sting you, the Worm that will be still gnawing upon you; especially, 1. When your consciences are awakened. 2. When you shall lye upon a dying bed. 3. When you shall stand before a Judgment-seat. Fourthly and lastly, When you shall awake with everlasting flames about your ears. Upon all these considerations, take heed of slighting the warnings of God that you are under this day. But,

Seventhly and lastly, God inflicts great and sore Judg-

2 Kings 6. 8,
9, 10, 11. 16.
17.
Exod. 14.
Judg. 5. 19, 20.
Isa. 37. 7, 8,
9. 36.

Psal. 81. 11.
to the end.
Jer. 7. 23, 24,
25, 26, 27,
28, 29. 34.
Isa. 13. 14, 15,
16.

Eccle. 12. 13,
14.
Exod. 20. 18.
Heb. 12. 18,
19, 20, 21.

Rev. 6. 15, 16,
17.
Jer. 5. 14.

ments upon Persons, Cities, and Countries, to put the world in mind of the General Judgment. Who can think upon the Conflagration of our late glorious City, and not call to mind the great and terrible day of the Lord? *Psal. 30. 3* *Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.* As God gave his Law in fire, so when he comes to Judgment, in fire he will require it, to shew himself a Judge and Revenger of it, and to bring the world to a strict account for their breaking of it. In the promulgation of the Law a flaming fire was only on Mount Sinai; but when Christ shall come to execute vengeance on the transgressors of it, all the world shall become a Bonfire. In the promulgation of the Law there was fire, smoak, thunder, and an earthquake; but when Christ shall come in flaming fire to revenge the breaches of it, the Heavens shall be dissolved, and the Elements shall melt with fervent heat, so that not only a few Cities and Kingdoms, but all this lower World shall be of a flame; and therefore if any of the wicked should be so weak as to think to secure themselves by creeping behind the Lord, they will but deceive themselves; for the fire shall not only devour before him, but it shall also devour round about him. When an unquenchable fire shall be kindled above the sinner, and below the sinner, and round about the sinner, how is it possible that he should escape, though he should cry out to the Rocks and the Mountains to fall upon him, and to cover him from the wrath of the Lamb? *Isa. 66. 15, 16.* *For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.* There is nothing more fearful or formidable either to man or beast then fire. Now when God comes to execute his Judgments, and to take vengeance on the wicked in this life (as some cury the words) or in the other life (as others cury the words) he will come in the most terrible and dreadful manner imaginable, he will come with fire, and he will render his rebuke with flames of fire, or with fiery flames, as some

Some say ; or with flaming fire, as others say. *2 Thes. 1. 7, 8.* And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Beloved, that Christ will come to Judgment in flaming fire, is no Politick invention found out to fright men from their pleasures ; nor no Engine of State devised to keep men tame and quiet under the Civil powers ; nor no Plot of the Minister to make men melancholy, or to hurry them into a blind obedience ; but it is the constant voice of God in the blessed Scriptures, *2 Pet. 3. 10- 12.* But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat. *Pareus* is of opinion, that that fire that shall set all the world in a flame, at last will be kindled and cherished by lightning from Heaven. The Earth being smitten with lightning from Heaven, shall be shaken and torn into ten thousand pieces, and by fire utterly consumed ; now the Earth shall quake, the Sea roar, the Air ring, and the World burn. Now you shall look no way, but you shall see fire ; you shall see fire above you, and fire below you, and fire round about you. Christ's first coming was attended with a general peace, and with Carols of Angels : he came as rain upon the mown grass, silently, sweetly into the world ; then a babe cryed in the manger, but now *Judabs* Lyon will roar and thunder in the Heavens : Then he came riding on an Asses Colt, but now on the Clouds : Then he was attended with twelve poor despised Apostles, but now he shall be waited on with many score millions of Angels. At his first coming he freely offered grace, and mercy, and pardon to sinners ; but now he will come in flames of fire to execute wrath and vengeance upon sinners, and 'twill be no small honour to Christ, nor no small comfort to the Saints, nor no small torment to the wicked for Christ to come

Pareus in Rev.
16. 18.

Luke 2. 8. to
vers. 15.
Psal. 71. 6.

2 Thes. 1. 7.

Acts 22. 8.

Mark 6. 16.

1 Sam. 21. 9.

Numb. 7. 10.

Dan. 5. 5.

*Hollingsheds
Chron.**Holcot. in lib.
Sap.*Mat. 25. 41.
to verſ. 46.

come in flames of fire when he comes to Judgment. *Saul* was astoniſhed when he heard *Jeſus of Nazareth* but calling unto him out of Heaven. *Herod* was affrighted when he thought that *John Baptiſt* was riſen again. The *Philiftines* were afraid when they ſaw *Dauids* Sword. The *Iſraelites* were ſtartled when they ſaw *Aarens* Rod : And *Juda* was aſhamed when he ſaw *Thamars* ſignet and ſtaff : and *Belſhazzar* was amazed when he ſaw the hand-writing upon the Wall. The *Carthaginians* were troubled when they ſaw *Scipio's* Sepulchre : and the *Saxons* were terrified when they ſaw *Cadwallon's* Image. Oh how terrified, amazed, and confounded will wicked men be when they ſhall ſee that Chriſt whom they have rejected, betrayed, crucified, ſcorned, oppoſed, and persecuted, come in flames of fire to paſs an eternal Doom upon them ! I have read a ſtory of two Souldiers, that coming to the Valley of *Jehoſaphat* in *Judea*, and one ſaying to the other, Here in this place ſhall be the general Judgment, wherefore I will now take up my place where I will then ſit ; and ſo liſting up a ſtone, he ſate down upon it, as taking poſſeſſion before hand : but being ſate, and looking up to Heaven, ſuch a quaking and trembling fell upon him, that falling to the earth, he remembered the day of Judgment with horreur and amazement ever after. The caſe of this Souldier will be the caſe of every wicked man, when Chriſt ſhall appear in flames of fire to paſs an eternal Sentence of Condemnation upon all the Goats that ſhall be found on the left hand. It is ſtrange in this ſo ſerious a buſineſs of the day of Judgment, and of Chriſts appearing in flaming fire, which ſo nearly concerns the ſons of men, how mens wits will buſie themſelves in many nice inquiries (ye may meet with many ſuch queſtions in the School-men) as, 1. How long is it to the day of Judgment? 2. In what place of the world ſhall the Judgment-day be held? 3. What kind of fire ſhall then be burning? 4. Whether Chriſt ſhall come with a Croſs carried before him? As if Malefactors in the Gaol ſhould fall a reaſoning and debating what weather it would be at the day of Aſſiſes? or of the Judges habit and retinue, and never bethink themſelves how

to

to answer their Indictment, that they may escape condemnation. *London's* flames should put us in mind of *Christ's* coming in flames of fire; and the burning of *London* should put us in mind of the burning of the world, when *Christ* shall come to judge the sons of men according to their works; and the terror and dread of that fire, and mens endeavours to escape it, should put us upon all those holy ways and means whereby we may escape the fury of those dreadful flames that shall never be quenched: And the Houses and Estates that were consumed by the devouring fire in *London-streets*, should put us upon securing a house not made with hands, but one eternal in the Heavens, and upon securing durable riches, and an inheritance that fadeth not away, and upon laying up for our selves treasures in Heaven, where neither moth nor rust, nor thieves (and let me adde, nor flames) can break through, corrupt, or steal, or burn. The more general any Judgment is, the more it should put us in mind of the General day of Judgment. Now the burning of *London* was a general Judgment, a Judgment that reaches from one end of the Land to another (as I shall more fully evidence before I close up this Discourse) and therefore it should remind us of the universal Conflagration of the whole World, and the works thereof. And thus you see the ends that God has (in respect of the wicked) in inflicting great and sore Judgments upon Persons, Cities, and Countreies.

2 Cor. 5. 1, 2.
Prov. 8. 18.
1 Pet. 1. 4.
Mat. 6. 19,
20, 21.

But pray, Sir, what are those high and holy ends, in respect of the people of God, that God aims at by his inflicting of great and sore Judgments upon Persons, Cities, and Countreies? I suppose they are such as follow.

Quest.

First, To bring about those specia' favours and mercies that God intends them. By the dreadful Judgments that God inflicted upon *Pharaoh*, and upon his people, and upon his Country, God brought about the freedom and liberty of his people to worship him according to his own prescriptions. The great difference and contest between God and *Pharaoh* was, who should have their wills; God would have his people

Ans.

Exod. 5. 1, 2.
Exod. 7. 16.
Exod. 8. 8.
20. 25, 27, 29.
Exod. 9. 1, 13.
Exod. 10. 3.
7. 8. 11. 24.
Exod. 12. 31.
Jer. 11. 4.
Dan. 9. 12.

Turn to *Obadiah*, and read from vers. 11. to the end of the Chapter.

Here was *Lex talionis* observed; they that invaded the inheritance of others, had their own invaded by them.

ple to worship him according to his own mind; but *Pharaoh* was resolved to venture his all before they should have their freedom and liberty to serve their God. Upon this God follows him with plague upon plague, and never leaves spending of his plagues upon him, till he had overthrown him, and through his ruine brought about the freedom and liberty of his poor people. The *Babylonians* were cruel enemies to Gods poor *Israel*, and kept them in bondage, yea, in a fiery furnace seventy years: At last God stirs up the spirit of *Cyrus* for his Churches sake, and he by fire and sword lays *Babylon* waste, and takes them Captive, who had held his people in a long Captivity. Now he by breaking the *Babylonians* in pieces like a potters vessel, brought about (as as instrument in the hand of God) the freedom and liberty of Gods poor people, as you may see by comparing that 45. of *Isa.* 1, 2, 3, 4, 5, 6. with that 1. Chapter of *Ezra*. God stirs up the spirit of *Cyrus* to put forth a Proclamation for Liberty for the Jews to go to their own Land, and to build the House of the Lord God of *Israel*; and then he graciously stirs up the spirits of the people wisely and soberly to improve the liberty he had proclaimed. *Jer.* 49. 1. Concerning the *Ammonites*, thus saith the Lord, *Hath Israel no sons? hath he no heir? why then doth their King inherit Gad, and his people dwell in his Cities?* When the ten Tribes were carried away captive, the *Ammonites* who dwelt near the Tribe of *Gad*, intruded into it, and the Cities of it; but mark what God saith in verse 2. *Therefore behold the days come, saith the Lord, that I will cause a tumult of war to be heard in Rabbah of the Ammonites (that was their chief City) and it shall be a desolate heap, and her daughters (that is lesser Towns) shall be burnt with fire, then shall Israel be heir unto them that were his heirs, saith the Lord.* God by fire and sword would lay desolate the chief City of the *Ammonites*, and her Towns and Villages that did belong to her: and by these dreadful Dispensations he would make way for his people, not only to possess their own Land, but the *Ammonites* Land also. I will leave the prudent Reader to make the Application. We have been under greater and dreadfuller Judgments then

ever

ever this poor Nation hath groaned under in former times; and who can tell but that the Lord by these amazing Judgments may bring about greater and better mercies and blessings than any yet we do enjoy? The *Rabins* say of Civil Liberty, that if the Heavens were Parchment, the Sea Ink, and every pile of Grass a Pen, the praises of it could not be comprised nor expressed: May we not say more of a holy Liberty? Liberty to serve and worship the Lord according to his own prescriptions and directions laid down in his blessed Word (by which all worship and worshippers must be tried at last) is a pearl of price that none can sufficiently value. *Justinus* the second Emperors Motto was, *Libertas res inestimabilis*, Liberty is unvaluable. The Lord give his people holy, wise, prudent, sober, humble, and understanding hearts; that they may know both how to prize and how to improve those liberties and mercies that he has handed to them through terrible Dispensations. But,

Secondly, God inflicts great Tryals and sore Judgments upon Persons and Places, that he may awaken his own people out of that deep security that oftentimes seizeth upon them: What deep security had seized upon *David*, so that God was forced to make use of the bloody Sword and of the sweeping Pestilence to awaken him? *Jonah* was a Prophet, he was a Servant of the Lord, he was a Type of Christ, he was a good man; his name *Jonah* signifies a Dove, though he had but little of the Dove in him, being as passionate a man of an honest man, as you have lightly heard of, saith *Luther*. Now *Jonah* having contracted guilt upon his conscience by acting quite contrary to Gods royal Call, what a desperate, senseless stupidity and security had seized upon him! what a spiritual debarrage was poor *Jonah* in! not much unlike that of the *Smiths Dog*, whom neither the hammers above him, nor the sparks of fire falling round about him can awake. *Jonah* was not in a slumber, but in a sound, heavy, deep, and dead sleep; and what a wonder, what a prodigy was there, that in all this time, and amidst all danger, the winds whistling and roaring, the Sea working, and

3.

Psal. 30. 5, 6,
7, 8, 9.
Math. 25. 5.
2 Sam. 2. 7.
15. and Chap.
24, 15, 16,
17.
2 Kings 14. 25.
Math. 12. 40.

Jonah 1. 1, 2,
3.

..S. 7. 1. 1

2 Sam. 14. 30.

ging, swelling, frothing, foaming, and boiling like a pot, the waves mounting up to Heaven, and sinking down again to Hell (as the Psalmist speaks) the ship tumbling and tossing like a Tennis-ball, the Mariners as stout fellows as they were, surprized with fear, and running up and down like men at their wits end, like men that could not look pale death in the face with blood in their cheeks, that yet *Jonah* should sleep, and be as secure in that dreadful danger, as if he had been in his own house sleeping on a bed of downe ! Oh the desperate security that may seize upon the best of Saints ! but this security God will cure in his *Jonah's* by some smart Tryal, or by some heavy Judgment or other. The Lethargy is best cured by a burning Ague: *Abolon* sends once or twice to *Joab* to come and speak with him ; but when he saw that *Joab* would not come, he commands his corn-fields to be set on fire, and this awakens him, and fetches him with a witness : So God by fiery afflictions, and by burning up our comforts round about us, awakens us, and brings us to himself with a witness. When Iron grows rusty, we put it into the fire to purifie it ; and so when the people of God grow rusty and secure, then the Lord brings them under fiery tryals to awaken them, and to purifie them. If *Nero* was so angry with *Vespasian*, because he slept at his Musick ; how much more may the Lord be angry with all such as sleep and are secure under the most amazing and awaking Judgments ? But my hope and prayer is, that the Lord has, and will more and more graciously and effectually awaken all the wise slumbering Virgins upon whom this fiery Dispensation has past. And therefore,

3.

Thirdly, In respect of his peoples sins, God has several special ends that he aims at by all the fiery Tryals and smart Providences that he exercises them and others with. As,

1.

Deut. 8. 2.

First, God by these means designs a further and a fuller discovery of their sins. In standing waters you cannot see the mud that lyes at the bottom of the Pool or Pond ; but when once the water is drawn away, then it appears. In times

times of prosperity there is a great deal of mud, a great deal of Atheism, unbelief, discontent, murmuring, impatience, passion, pride, &c. that lyes at the bottom of mens hearts undiscovered. Oh but when God shall once empty them of their Estates, and burn up all their outward comforts, and set them with *Job* upon the dunghil, then the mud appears, then a whole army of lusts discover themselves, as we see in many this day, whom you shall rarely find without tears in their eyes, sighs in their hearts, and complaints in their mouths: Severe Providences are pills made purposely to clear the eye-sight. *1 Kings 17. 18. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?* If God had not taken away her son, her sin had not been brought to remembrance. O Sirs! if God by this late dreadful Fire had not taken away your houses, your goods, your estates, your trades, many of your sins had not been brought to your remembrance, though now you have lost most or all. You may say with the Psalmist, *My sins are ever before me*: my pride is ever before me, my unbelief is ever before me, my frowardness is ever before me, my murmuring is ever before me, my discontent is ever before me, and my impatience is ever before me, &c. Good men never come to know how bad they are, till they come to be exercised with severe Providences and smart Tryals. It was the speech of a Holy man in a great sickness, In this disease I have learned how great God is, and what the evil of sin is; I never knew to purpose what God was before, nor what sin was before. Afflictions are a Christians Glasse, in which they may run and read the greatness of God, and the vileness of sin. But,

Psal. 51. 3.
Turn to the
Scriptures,
Gen. 42. 21.
Jon. 4. 8, 9.
Jer. 9. 7. ult.

Secondly, By severe Providences and fiery Tryals, God designs the preventing of sin. *Paul* was one of the holiest men on earth, called by some an earthly Angel, and yet he needed a thorn in the flesh to prevent pride. *2 Cor. 12. 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the*

Job 33. 19-17.
Chap. 34. 31,
32.
Job 40. 4, 5.
Hof. 2. 6, 7.

flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Paul was in very great danger of being exalted above measure, witness the doubling of those words in one verse, *Lest I should be exalted; Lest I should be exalted.* Prudent Physicians sometimes give Physick to prevent diseases; and so does the Physician of Souls, as you may see by comparing the Scriptures in the Margine together. The burnt child dreads the fire. Sin is but a bitter sweet, 'tis an evil worse then Hell it self. Salt brine preserves from putrefaction, and salt Marshes keep the sheep from rotting; and so sharp Tryals, severe Providences preserve the Saints from spiritual putrefying, and from spiritual rotting. The Rabbins, to keep their Scholars from sin, were wont to tell them, that sin made Gods head ake; and Saints under fiery tryals do find by experience, that sin makes not only their heads, but also their hearts ake; and by this means God preserves his people from many sins, which otherwise they would certainly fall into. Beloved, God by his fiery Dispensations has destroyed many, or most of your outward comforts; but little do you know the horrible sins that by this means the Lord has preserved you from. A full Estate lays men most open to the greatest sins, the worst of snares, and the deadliest temptations. The best of men have fallen foulest under their highest worldly enjoyments, witness David, Solomon, Hezekiah, &c. Under your outward fulness, how low was your communion with God? how languishing were your Graces? how lean were your Souls? and how was your spring of inward Comforts dried up? How little had God of your thoughts, your hearts, your time, your strength? O Sirs! how bad would you have been by this time, if God had not removed those things that were but fuel to your lusts, and quench-coals to your grace? Well, often think of this; 'tis a greater mercy to be preserved from sin, yea from the least sin, then 'tis to enjoy the whole world. But,

3.

Thirdly, By severe Providences, and by fiery Tryals, God designs the imbittering of sin to his people. When God shall come and burn up mens comforts round about them,

them, then they will cry out, Ah, what a bitter thing is sin ! that puts God upon burning work ; then they will speak that language to their own Souls, that the Prophet once spake to the Jews, *Jer. 2. 15. They made his land waste : his cities are burnt with fire.* *Verf. 17. Hast thou not procured these things to thy self ?* *Verf. 19. Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee : know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.* So *Chap. 4. 18. Thy way and thy doings have procured these things unto thee : this is thy wickedness, because it is bitter, because it reacheth unto thy heart.* Yea, now they will say, that sin is bitterness in the abstract, and in the plural number also, according to that of the Prophet *Hosea, Hos. 12. 14. Ephraim provoked him to anger most bitterly, or with bitterneesses, as the Hebrew has it.* Relations and friends may tell us, that sin is a bitter thing, and conscience may tell us, that sin is a bitter thing, and good books may tell us, that sin is a bitter thing, and men under terrours and horrors of spirit may tell us, that sin is a bitter thing, and the sore and heavy Judgments of God upon others may tell us, that sin is a bitter thing, and the Spirit by his secret whispers may tell us, that sin is a bitter thing, and Ministers may tell us, that sin is a bitter thing ; they may tell you, that 'tis bitter to God, it being the only thing in all the world that he has revealed his wrath from Heaven against, and that is contrary to the Nature of God, the Law of God, the Being of God, the Glory of God, and the grand Designs of God. They may tell you, that 'tis bitter to Christ, witness his crying out in the bitterness of his Soul, *My God, my God, why hast thou forsaken me ?* and witness the sorrows and heaviness of his Soul, and his sweating clods of blood. When he hung upon the Cross, they gave him gall and vinegar to drink ; but no gall was so bitter to him as your sins. They may tell you, that sin is bitter to the Spirit of God ; for nothing grieves him, and provokes him, and vexes him but sin. They may tell you, that sin is bitter to the good Angels : every sin that you commit is as a dagger at their hearts :

*Gen. 6. 3.
Eph. 4. 29.*

Jude 6.

Gen. 3. 10.

Math. 27.

Gen. 4. 13.

Rom. 8. 20,

21, 22.

hearts: there is nothing in all the world so bitter to them, as to see their Lord and Master daily, yea hourly crucified by sinners sins. They may tell you, that sin is bitter to the evil Angels, it being the only thing for which they were banished the Court of Heaven, and turned down to the lowest Hell, where they are kept in chains of darkness to the Judgment of the great day. They may tell you, that sin is bitter to the worst of men, witness *Adams* hiding of himself, and *Judas* his hanging of himself, and *Cains* crying out, *My burden is greater then I am able to bear*. They may tell you, that 'tis bitter to the Creatures, who groan under their burdens, and who long to be delivered from that bondage that the sin of man hath subjected them to; and yet for all this, we will not feelingly, affectionately, experimentally say, that sin is bitter, till God comes and burns us up. *Lam. 4. 11. And gives us gall and wormwood to drink, Chap. 3 19, 20. Remembering mine affliction, and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is bumbled in me.* O Sirs! how bitter should sin be to you, who have seen London all in flames? Certainly God by burning up your sweet, pleasant, and delightful things, would teach you to taste a greater bitterness in sin then ever. O happy Fire, that shall render God and Christ, and Heaven, and Promises, and Ordinances more sweet, and sin more bitter to poor sinners Souls! Doubtless one of Gods great designs by this late Judgment of Fire, is to imbitter sin to all sorts of men. When Judgments imbitter our sins to us, then they work kindly, powerfully, effectually, and then we may conclude, that there was a hand of love in those Judgments, and then we shall justify the Lord, and say with the Church, *Lam. 1. 18. The Lord is righteous; for I have rebelled against him: or as the Hebrew runs, Because I have imbittered him, he is righteous in all the sore judgments that he hath inflicted upon me; for I have imbittered him against me by my most bitter sins.* But,

4.

Fourthly, By severe Providences and fiery Tryals, God designs the mortifying and purging away of his peoples sins. *Isa. 1. 25. And I will turn my hand upon thee (to wit to correct*

rect

rect or chastise thee) and purely purge away thy dross (or drosses) and take away all thy sin (or sins in the plural number.) Some by dross understand gross iniquity; and by tin, glittering hypocrisy. For as tin is very like unto silver, so is hypocrisy very like unto piety. Others by dross understand persons that are openly prophane; and by tin such as are inwardly unsound. The words are a Metaphor taken from them that try metals in the fire, purging from precious silver all dross and tin. The Jews who were once silver, were now turned into dross and tin; but God by fiery tryals would burn up their dross and tin, their enormities and wickednesses, and make them as shining Christians in grace and holiness, as ever they were. So *Isa. 27. 9.* By this therefore shall the iniquity of Jacob be purged: and this is all the fruit, to take away his sin. God by the Babylonish Captivity would, as by fire purge away the iniquity of Jacob; and to shew the certainty of it, he instanceth in their darling-sin, viz. Idolatry: when he maketh all the stones of the Altar as chalk-stones, that are beaten in sunder, the Groves and the Images shall not stand up. Idolatry was the great sin for which God sent them into Captivity. Now how they were purged from this sin after their return out of Captivity, appears by their History: take one instance for all. *Pilate* being by *Tiberius* to be Governor over the Jews, caused in the night-time the Statue of *Cesar* to be brought into *Jerusalem* covered, which thing within three days after caused a great tumult among the Jews; for they who beheld it, were astonished and moved, as though now the Law of their Country were prophaned; For they hold it not lawful for any Picture or Image to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the fields adjoining, and they went presently to *Pilate*, then at *Cesarea*, beseeching him earnestly, that the Images might be taken away out of *Jerusalem*, and that the Laws of their Country might remain inviolated. When *Pilate* denied their Suit, they prostrated themselves before his house, and there remained lying upon their faces for five days and nights never moving. Afterwards *Pilate* sitting in his Tribunal-

Dan. 11. 35.
Mal. 3. 1, 2, 3.
 Gods fire is in
Zion, and his
 furnace in *Jerusalem*.
Isa. 31. 9.

Josephus, pag. 617. The Jews hated and feared Idolatry as much as the burnt child dreads the fire.

bunat-

Dan. 3. 23, 24.

bunals-seat, was very careful to call all the Jews together before him, as though there he would have given them an Answer; when upon the sudden a Company of armed Souldiers (for so it was provided) compassed the Jews about with a triple rank: the Jews were hereat amazed, seeing that which they expected not; then *Pilate* told them, that except they would receive the Images of *Cesar*, he would kill them all: and to that end made a sign to the Souldiers to draw their Swords. The Jews, as though they had agreed thereto, fell all down at once, and offered their necks to the stroke of the Sword, crying out, that they would rather lose their lives, then suffer their Religion to be prophaned. Then *Pilate* admiring the constancy of the people in their Religion, presently commanded the Statues to be taken out of the City of *Jerusalem*. All the hurt the fire did the three Children (or rather Champions) was to burn off their cords. Our lusts are cords of vanity, but by fiery tryals God will burn them up. *Zeche. 13. 9.* And I will bring the third part through the fire, and will refine them, as silver is refined, and will try them as gold is tryed. The best of men are but men at the best, they have much corruption and dross in them, and they need refining; and therefore God by fiery tryals will refine them, not not as dross or chaff which are burnt up in the fire, but as silver and gold which are purified in the fire: he will so refine them, as that they shall leave their dregs, and dross behind them. Look what the fire is to the gold, the file to the Iron, the fan to the wheat, the sowe to the cloaths, the salt to the flesh, that shall fiery tryals be to the Saints: But what shall be the fruit of their refining? *Ans.* They shall call on my Name, and I will hear them. I will say, it is my people, and they shall say, the Lord is my God. By fiery tryals God will purge out our dross, and make vertue shine. All the fiery tryals that befall the Saints, shall be as a potion to carry away ill humors, and as cold frosts to destroy the vermine, and as a tempestuous Sea to purge the wine from its lees, and as the North wind that dryeth up the vapours, that purges the blood, and that quickens the spirits, and as a sharp Corrosive to eat out the dead flesh. The great thing that should

should be most in every burnt Citizens eye, and heart, and prayers, and desires, is, that the Fire of London may be so sanctified, as to issue in the burning up of their lusts, and in the purging away of the filth of the Daughter of Zion, *Isa. 4. 4.* Jerom reports of Plato, how he left that famous City of Athens, and chose to live in a little ancient Village almost overturned with tempests and earth-quakes, that being often minded therein of his approaching desolation, he might get more power over his strong lusts, and learn to live a more vertuous life then ever he had lived before. O Sirs ! if God by this fiery Dispensation shall make you more victorious over your strong lusts, and help you to live more vertuous lives, you will have cause to bless him all your days, though he has turned you out of house and home, and burnt up all your comforts round about you. But,

Hieronym. contra Jovinian. lib. 2.

Fourthly, By severe Providences and fiery Tryals, God designs these four things, in respect of his Childrens Graces.

4.

First, He designs the reviving, quickning, and recovering of their decayed graces : By fiery tryals he will inflame that love that was even key-cold, and raise that faith that was fallen asleep, and quicken up those hopes that were languishing, and put life and spirits into those joys and comforts that were withering and dying. God under fiery tryals lets his poor children see how that by their spiritual decays he has been dishonoured, his Spirit grieved, Religion shamed, the mouths of the wicked opened, weak Saints staggered, strong Saints troubled, Conscience wounded, and their Souls and Graces impaired ; and by these discoveries he engages them to the use of all those holy and heavenly helps, whereby their decayed graces may be revived and recovered. Many creatures that have been frozen, and even dead with cold, have been revived and recovered by being brought to the fire. God by fiery tryals will unfreeze the frozen graces of his people, and put new life and spirits into them. As the Air is sometimes clear, and sometimes cloudy, and as the Sea is sometimes ebbing, and sometimes flowing ; and as the tree,

I.

*Rev. 2. 4.
Jam. 1. 2--12.
2 Cor. 12. 10.*

*Lib. de Ancho-
rat.*

1 Joh. 3. 9. 11.
Rom. 29. 13.
Heb. 8.
1 Pet. 1. 5.
Joh 10. 28.
29, 30, 31.

of the field are sometimes flowering, green, and growing, and sometimes naked, withered, and as it were even dead: So 'tis sometimes with the graces of the Saints; but the Lord by one fiery tryal or another will revive, and recover, and raise their graces again. *Epiphanius* makes mention of those that travel by the Desarts of *Syria*, where are nothing but miserable Marshes and Sands, destitute of all Commodities, nothing to be had for love or money. Now if it so happen, that their fire go out by the way, then they light it again at the heat of the Sun, by the means of a Burning-glass: and thus if the fire of zeal, if the sparks of divine grace, by the prevalency of some strong corruption, or by the violence of some dreadful temptation, should be put out, or dye as to its lively operations; by a Burning-glass, or by one fiery Dispensation or another, God will inflame the zeal, and enliven the dying graces of his poor people. I know the saving graces of the Spirit, viz. such as Faith, Love, Hope, &c. cannot be finally and totally extinguished in the Souls, when they are once wrought there by the Spirit; yet their lustre, their radiancy, their activity, their shine and flame may be clouded and covered, whilst the season of temptation lasteth; as living coals may be so covered with ashes, that neither light, nor smoak, nor heat may appear; and yet when the embers, the ashes are stirred to the bottom, then live coals appear, and by a little blowing, a flame breaks forth. There are several cases wherein grace in a Christians breast may seem to be hid, cold, dead, and covered over; as sap in the winter is hid in the roots of trees, or as flowers and fruits are hid in the seeds, or roots in the earth, or as sparks of fire are hid in the ashes, or as bits of gold are hid in a dust heap, or as pearls may be hid in the mire. I, but God by one severe providence or another, by one fiery tryal or another, will blow that heavenly grace, that divine fire into a perfect flame: he will cause their hid graces to revive as the Corn, and grow as the Vine, and blossom as the Lilly, and smell as the Wine of *Lebanon*, *Hos. 14. 5, 6, 7.* O Sirs! how many Christians were there amongst us, who were much decayed and withered in their graces, in their duties, in there converses,

verses, in their comforts, in their spiritual enjoyments, in their communions with God, and with one another, and yet were not sensible of their decays, nor humbled under their decays, nor industrious to recover themselves out of their withering and dying condition? and therefore no wonder, if the Lord to recover them and raise them, hath brought fiery tryals upon them. But,

As a man may take infection, or get some inward bruise, or spring a vein, and yet not know of it.

Secondly, God by severe Providences and by fiery Tryals, designs a further exercise of his Childrens graces; sleepy habits bring him no glory, nor do us no good. All the honour he has, and all the advantage we have in this world, is from the active part of grace: consult the Scriptures in the Margine. There is little difference (as to the comfort and sweet of grace) between grace out of exercise, and no grace at all. A man that has millions, but has no heart to use what he has, wherein is he better (as to the comfort and sweetness of his life) then a man that hath but a few mites in the world? *Eccle. 6. 1, 2-4. Mark 40.* How is it that you have no faith (faith Christ to his Disciples) when they were in a dreadful storm, and in danger of drowning, and so stood in most need of their faith? yet they had then their faith to seek, they had faith in the habit, but not in the exercise, and therefore Christ looks upon their faith as no faith: How is it that you have no faith? what is the sheath without the knife? the scabbard without the sword? the Musket without the match? the Cannon without the bullet? the Granado without powder? no more are all your graces when not in exercise. The strongest Creature the Lyon, and the subtlest Creature the Serpent, if they are dormant, are as easily surpris'd and destroyed as the weakest worm: So the strongest Saints, if grace be not in exercise, are as easily surpris'd and captivated by Sin, Satan, and the World, as the weakest Saints are. O Sirs! if Christians will not stir up the grace of God that is in them, if they will not look to the daily exercise of grace, God by some severe providence or other, by some fiery Dispensation or other, will stir up their graces for them. Ah sluggish, slumbering Christians, who are careless as to the

2.

Job 15. 3.
2 Chron. 20.
12, 13.
Jam. 1. 4.
Chap. 5. 11.
Hab. 2. 3, 4.
Mich. 7. 7, 8, 9.
Rev. 13. 10.
compared with Chap.
14. 12.

Jonah 1. 6.
ult.

Lam. i. 16.

Hos. 5. 12-14.

Levit. 6. 13.

exercise of your graces, how sadly, how sorely do you provoke the Lord to let Satan loose to tempt you, and corruptions grow strong to weary you, and the world grow cross to vex you, and friends turn enemies to plague you, and the spirit withdraw to discomfit you, and fiery tryals to break in to awaken you ! And all this to bring you to live in a daily exercise of grace. God was fain to be a Moth, a Worm, a Lyon, yea, a young Lyon to Ephraim and Judah, before he could bring them up to an exercise of grace ; but when he was all this to them, then they fall roundly upon a lively exercise of grace. *Hos. 6. 1, 2, 3. Come, let us return unto the Lord ; for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days he will revive us, in the third day he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord : his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth.* Here you see their faith, their repentance, their love, their hope, all in exercise. When a Souldiers courage, metal, and gallantry dyes as it were hid, his Captain will put him upon such hardships, hazards, and dangers, as shall rouse up his courage, metal, and gallantry. If a Scholar has excellent acquired parts and abilities, and will not use them nor improve them, his Master will put him upon such Tasks, as shall draw out all his parts and abilities to the height : So when the Lord has laid into the souls of his people a stock of grace, and they grow idle and careless, and will not improve that stock for his glory, and their own good, he will then exercise them with such severe providences and fiery tryals, as shall put them to a full improvement of that blessed stock of grace that he has intrusted them with. The fire that came from Heaven was to be kept continually burning, that it might never go out. God loves to see the graces of his Children in continual exercise : Neglect of our graces is the ground of their decrease and decay. Wells are the sweeter for drawing, and grace is the stronger for acting ; we get nothing by dead and useless habits. Talents hid in a napkin gather rust ; the noblest faculties are imbas'd, when not improved in exercise.

2 Tim.

2 Tim. 1. 6. Stir up the gift of God which is in thee. 'Tis an Allusion to the fire in the Temple, which was always to be kept burning. All the praise that God has from us in this life, is from the actings of grace. 'Twas *Abrahams* acting of faith that set the Crown of Glory upon the Lords Head. O Sirs! look narrowly to it, that you fail not in the activity and lively vigo: of your graces: Look to it, that your graces be still acted, exercised, and blown up, that so they may be still flaming and shining: the more you exercise grace, the more you strengthen it, the more you increase it. Repeated acts strengthen habits; 'tis so in sin, and 'tis so in grace also. The more the little child goes, the more strong it grows by going. Money is not increased by lying in a Chest, but by trading: The more any member is used, the stronger 'tis. As the right hand is most used, so 'tis commonly strongest. The diligent hand makes rich. A little stock well husbanded, will daily increase; when a greater stock neglected, shall decay, and come to nothing. The exercise of grace will best testify both the truth and the life of your graces. Grace is never more evident then when 'tis in exercise. When I see a man rise, and walk, and work, and exercise his arms, I know he is a real man, a living man. The more the fire is blown up, the sooner 'tis seen to be fire. There are many precious Christians who are full of fears and doubts, that they have no love to God, no faith in God, no hope of Glory, &c. but the best way under Heaven to put an end to these fears and doubts, is to be fervent in exerting acts of love, of faith, of hope, &c. The non-exercise of grace cast *Adam* out of Paradise; it shut *Moses*, and *Aaron* out of *Caanan*; it brought *Jacob* into fourteen years hard service and bondage; for had he exercised faith, hope, patience, &c. as he should have done, he would never have got the blessing by indirect means as he did; it provoked the Lord to strike *Zacharias* dumb; it shut thousands of the Jews out of the Land of *Caanan*. I dare not be so harsh, so rash, and so uncharitable as to think, that none of those that died in the Wilderness had the habits of faith, the seeds of grace in their souls; but 'twas their non-acting of faith that kept them cut

The more a man plays upon an Instrument, the more dextrous he grows.
Math. 25. 27.
Prov. 10 4.

Numb. 20. 12.

Luke 1. 18,
19, 20.
Heb. 3. 17,
18.

Austin write
upon that day
wherein he
shewed no
acts of grace,
diem perdidit, I
have lost a
day. Oh how
many days
have we lost
then for which
God might
justly visit us!

3.

Rem. 5. 3, 4.
2 Cor. 1. 3,
4, 5, 6.

out of the holy Land, as it did *Moses* and *Aaron*, according to what I hinted but now. Beloved, by these instances, among many others that might be produced, you see that God hath dealt very smartly and severely with his choicest Servants for their not exercising of their graces as they ought to have done. And though I dare not (upon many accounts) say that for the Saints not exercising and improving their graces, God has turned *London* into a heap of Ashes; yet I dare say, that this neglect of theirs may be one thing that added fuel to that Fire. Well, Sirs, you had not long since many outward comforts to live upon, but the Lord has now burnt them up, that so he might lead you forth to live in a daily exercise of grace upon himself, upon his power, upon his all-sufficiency, his goodness, his faithfulness, his fulness, his graciousness, his unchangeableness, his promises. And if this fiery Dispensation shall be so sanctified to us, as to work us to a further activity of grace, and to a further growth and increase of grace, we shall be happy Citizens, though we are burnt Citizens. But,

Thirdly, By severe Providences and by fiery Tryals, God designs the growth of his people in grace. Usually the graces of the Saints thrive best when they are under a smarting Rod. Grace usually is in the greatest flourish, when the Saints are under the sorest tryals. The snuffing of the Candle makes it burn the brighter. God beats and bruises his links to make them burn the brighter; he bruises his spices to make them send forth the greater aromatical savour. Fiery tryals are like the Tezel, which though it be sharp and scratching, it is to make the cloth more pure and fine. God would not rub so hard, were it not to fetch out the dirt and spots that be in his people. The Jews were always best when they were in their lowest condition. Well-waters arising from deep Springs, are hotter in the Winter than they are in the Summer. Stars shine brightest in the darkest nights; and so do the graces of the Saints shine brightest in the darkest nights of affliction and tribulation. God will sometimes more carry on the growth of grace by a Cross than by an Ordinance; yea, the Lord will first or last, more or less, turn all fiery tryals

tryals into Ordinances for the helping on the growth of grace in his peoples souls. Look as in the lopping of a tree, there seems to be a kind of diminution and destruction; yet the end and issue of it is better growth: And as the weakening of the body by Physick, seems to tend to death; yet it produceth better health; and more strength: And as the ball by falling downward, riseth upward; and as water in pipes descends, that it may ascend: So the Saints spiritual growth in grace is carried on by such divine methods, and in such ways as might seem to deaden grace, and weaken it rather then any ways to augment and increase it. We know that winter is as necessary to bring on harvest, as the spring: and so fiery tryals are as necessary to bring on the harvest of grace, as the spring of mercy is. Though fiery tryals are grievous; yet they shall make us more gracious. Though for the present we cannot see but that such and such severe providences and fiery tryals, as the loss of house, estate, trade, friends, will redound much to our prejudice and damage; yet in the issue we shall find, that God will turn them to the internal and eternal advantage of our precious souls. We may in a pang of passion say as *Jacob*, *Joseph* is not, and *Simeon* is not. All these are against me, children are not, honours are not, riches are not, habitations are not, credit is not. All these are against us; but in the close we shall find that promise made good in power upon us. *Rom. 8, 28. We know that all things shall work together for good to them that love God, to them that are called according to his purpose.* O Sirs! all the power of Heaven stands engaged to make good this promise to you: And if you would but live in the daily actings of faith upon this blessed promise, you would then be able to bear up bravely under all the troubles and tryals, crosses and losses that you meet with in this world; and you would then experience the truth of *Samsons* Riddle, *Out of the eater came meat, and out of the strong sweet.* What *Paul* said of his fiery tryals, viz. *I know that this shall turn to my salvation*; that may you safely say of all your fiery tryals, We know that they shall work for our good, we know that they shall turn to our salvation: Though wicked

Heb. 12. 10.
Jam. 1. 3, 4.
1 Pet. 1. 6, 7.

Heb. 12. 11.

Gen. 42. 36.
But yet as old as *Jacob* was, he lived to see all those things work for his good, which he concluded were against him
Judg. 14. 14.
Phil. 1. 19.

Pfal. 105. 17,
18.

Gen. 50. 20.
Chap. 41. 40.

Job 42. 10.

Cant. 4. 9.

wicked instruments might design our destruction; yet the wife God that sits at the Helm, will turn all into our Salvation: Those severe Providences which for the present may seem very prejudicial, in the issue shall prove very beneficial. *Josephs* Brethren threw him into a pit, after wards they sell him, then he is falsely accused, and as unjustly cast into prison, and laid in cold Iron: Yet all this issued in his good; his abasement made way for his advancement; for his thirteen years imprisonment he reigned fourscore years like a King. *David* you know had seven years banishment, yet it ended in a glorious Reign of forty years continuance. *Job* lost all that ever he had in one day, he was a man under great calamity, he was a spectacle of the highest misery, he abounded only in boils and sores, and rags; but all this issued in the tryal of his grace, in the discovery of his grace, and in the improvement of his grace, and in the close God did compensate his very great losses, by giving him twice as much as ever he had before. Dear friends, that by all severe Providences and fiery Tryals, God will turn your spark of grace into a flame, your mites into millions, and your drops into Seas, is, and shall be the hearty desire of my Soul. O Sirs! if Christ be even ravished with one of his Spouses eyes, and with one chain of her neck, with the least grains and drams of true grace; how will he be taken with abundance of grace? how will he be ravished with the flourishing estate of your Souls in grace? Well, remember this, the more under all your fiery tryals grace is increased, the more God is honoured, Religion adorned, the mouths of the wicked stopped, the hands and hearts of weak Saints strengthened and encouraged, the smarting Rod sweetned, and threatned Judgments prevented. O that those two Prophecies might be made good in power upon all the burnt Citizens of London! That 32. *Isa.* 15. *Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field.* And that 35. *Isa.* 1, 2. *The wilderness and the solitary place shall be glad for them: and the desert shall rejoyce, and blossom as the rose. It shall blossom abundantly, and rejoyce even with joy and singing; the glory of Lebanon shall be given unto it, the excellency*

lency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Thrice happy will the burnt Citizens of London be, if under all their crosses and losses they grow into a more deep acquaintance with God, the world, and their own hearts; with God and his holiness, with the world and its vanity, mutability, impotency, and uncertainty; and with their own hearts, and the deceitfulness, vileness, baseness, and wretchedness of them. If under fiery Dispensations we grow more holy then ever, and more humble then ever, and more heavenly then ever, and more meek and lowly then ever, and more tender and compassionate then ever, and more faithful and fruitful then ever, and more patient and contented then ever, then we may be confident that the grand design of God in bringing all that evil that he has brought upon us, was his glory and our own internal & eternal good, and accordingly we may rejoyce in the Lord, though we have nothing else to rejoyce in, *Hsb. 3. 17, 18.* But,

Pliny speaks of a golden Vine which never withereth, but is always flourishing. O that this might be the mercy of all those Christians who have been burnt up!

4. Fourthly and lastly, By severe Providences and by fiery Tryals, God doth design the tryal of his peoples graces, and the discovery of their sincerity and integrity to the world. *Deut. 8. 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his Commandments or no.* God knew them well enough before, without any experimental tryal of them; but that he might the better make a discovery of themselves to themselves and to others, he led them up and down in the Wilderness forty years. *Psal. 66. 10, 11, 12. For thou, O God, hast proved us, thou hast tried us as silver is tried; thou hast brought us into the net; thou hast laid affliction upon our loyns; thou hast caused men to ride over our heads; we went through fire and through water.* God proves his people, not thereby to better his own knowledge of them, but to bring them to a better knowledge both of their own vices and graces. It is not known what Corn will yield till it come to the flail, nor what Grapes will yield till they come to the press. Grace is hid in Nature as sweet water in Rose-

4.

*1 Pet. 1. 6, 7.
Rev. 3. 18.*

H

leaves;

Joh. 6. 26.

Job 1. 9.

Job 20. 21.

*Hist. Tripart.
lib. 7. cap. 36.*

leaves; but fiery tryals will fetch it out. Fire and water are merciless Elements, and they note variety of sharpest tryals. Now through these God led his people, that so he might discover to them and others both the strength of their graces, and the strength of their sins. God many times exercises his dearest Children with fiery tryals, that he may discover the sincerity and integrity of his people to the world. The prophane Atheistical world are apt very boldly and confidently to conclude, that the people of God are a pack of Hypocrites and Dissemblers, and that they serve God for a Livery, for loaves, and not for love; and that they are Mercenary in all they do, having more in their eye, the hedge that he has made about them, and the gold and silver that he has bestowed upon them, then the honour and glory of the great God. Just as the Devil objected against *Job*. Now God to convince these men, these monsters, of the integrity and sincerity of his people, he breaks down the hedge that he had made about them, and turns the wheel upon them, and breaks them with breach upon breach; he stripes them of all, and turns them out of house and home, as he did *Job*; and yet this people, with *Job*, will still worship the Lord, and bless a taking God, as well as a giving God: They will still keep close to the Lord and his ways, whatever God doth with them or against them. *Psal. 44. 17, 18, 19. All this is come upon us* ('tis a terrible *All*, as you may see from the 9. to the 17. verse) *yet have we not forgotten thee, neither have we dealt falsely in thy Covenant; our heart is not turned back, neither have our steps declined from thy way, though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.* In spite of all the wrath and rage of *Antiochus Epiphanes*, that cruel and bloody Persecutor of the Saints, these Servants of the Lord shew their sincerity by their constancy in keeping close to the Lord and his ways in the face of the greatest opposition and hottest persecution that they met withal. When the Emperor sent to *Basil* to subscribe to the *Arrian* Heresie, the Messenger at first gave him good language, and promised him great preferment, if he would turn *Arrian*; to which *Basil* replied, *Alas, these speeches*

speeches are fit to catch little children withal that look after such things; but we that are nourished and taught by the holy Scriptures, are readier to suffer a thousand deaths, then to suffer one syllable or tittle of the Scripture to be altered. The same *Basil* affirms, that many of the Heathens seeing the Heroick zeal, courage, and constancy of the primitive Christians in the face of all oppositions and persecutions, turned Christians. *Justin Martyr* confesseth, that the constancy of the Christians in their sufferings, was the chief motive that converted him to Christianity: for I my self (saith he) was once a Platonist, and did gladly hear the Christians reviled; but when I saw they feared not death, nor any of those miseries which most frighten all other men, I began to consider with my self, that it was impossible for such men to be lovers of pleasures more then lovers of piety, and that made me first think of turning Christian. Now by these means and methods, God convinceth the blind world of the integrity and sincerity of his people. When they see that those whom they have severely judged for Hypocrites, shall owne the Lord and his ways, and cleave to the Lord and his ways, and continue to follow the Lord and his ways, and hold on in a high honouring of the Lord and his ways, when their hedge is broken down, and God has stript them as naked as in the day wherein they were born; O now they begin to change their note, and to conclude, surely these are the Servants of the most high God; these are no Hypocrites nor Dissemblers, but true *Nathanaels* in whom there is no guile. How have the people of God in *London* been judged Hypocrites, Dissemblers, Deceivers, Factious, and what not? Now God by burning up their substance, and by turning them out of house and home, and destroying all their pleasant things, doth certainly design to give those that have so deeply censured them, a proof of their integrity and sincerity, by letting them see, that all the changes that have past upon them, can never work them to change their Master Christ, nor to change his ways for the ways of sin, nor to change his Worship for the Worship of the world, nor to change their Religion for the Religion of *Rome*. Certainly those that love

Dan. 3. 26.

Acts 16. 17.

Joh. 1. 47.

Josh. 24. 15.
 Math. 19. 27.
 Rev. 14. 4. 5.
 1 Pet. 3. 16
 Chap. 2. 12.
 15.
φιμω properly
 signifies to
 muzzle, or
 halter, or tye
 up, or to but-
 ton up their
 mouths, as we
 say.

Suetonius.

the Lord, that delight in the Lord, and that highly prize the Lord for those infinite Perfections, Beauties, Glories, and Excellencies that are in him, they will owne him, and cleave to him, and follow after him when they have little, as when they had much, yea, when they have nothing of the world, as when they had all the world; and by so doing, they put a Pad-lock upon the lying lips of such, they button up the mouths of such who asperse and calumniate them as a Generation that only serve God upon the account of a worldly interest. There is nothing that doth more amuse, amaze, and astonish wicked men, then to see the people of God keep close to him and his ways, when they are in a suffering estate; yea, when they have lost all but their God and their integrity. The fire tryes the gold, as well as the touch stone, and diseases try the skill of the Physitian, and tempests try the skill of the Pilot; and so do fiery tryals try both the truth and the strength of a Christians graces. *Paulinus Nolanus*, when his City was taken by the *Barbarians*, prayed thus to God; Lord, let me not be troubled at the loss of my Gold, Silver, Honour, City, &c. for thou art all, and much more then all these to me. Here was an Heroick Spirit, here was grace in strength, yea, in triumph. The spirits of the men of the world usually sink under their losses. *Mennippus* of *Phenicia* having lost his goods, strangled himself. *Dinarcus Phiton* at a certain loss cut his own throat to save the charge of a Halter. Another being turned out of his Estate, ran out of his wits. And another for the death of his Son, threw himself head-long into the Sea. *Augustus Caesar* (in whose time Christ was born) was so troubled and astonished at the relation of a Foyl and Overthrow from *Varus*, that for certain months together he let the hair of his beard and head grow still, and wore it long; yea, and other-whiles he would run his head against the doors, crying out, *Quintilius Varus*, deliver up my Legions again; *Quintilius Varus*, deliver up my Legions again. *Henry the II.* (who was none of the best of Princes) hearing that his City *Mentz* was taken, used this blasphemous speech, I shall never (saith he) love God any more, that suffered a City so dear to me,

to be taken from me. Now by all these instances you may clearly and plainly see the different temper and carriage of wicked men under their losses, crosses, tryals, and sufferings, from the people of God. When they are under fiery tryals, what an evil spirit, what a desperate spirit, what a fullen spirit, what a proud spirit, what a Satanical spirit, what a hellish spirit do they discover ! they tell all the world, that they are under the power and dominion of the God of this World. But when the people of God are under fiery tryals, they make conscience of carrying of it so as that they may convince the world, that God is in them of a truth, and that they are sincere and upright before the Lord, however they are judged and censured as Hypocrites, Deceivers, Dissemblers, and what not. O that all that are sufferers by this fiery Dispensation, would make it their business, their work, their Heaven, so to carry it under their present tryals, as to convince all gain-sayers of the sincerity, integrity, and uprightness of their hearts, both towards the Lord, his people, his ways, his Ordinances, his interest, and all his concernments in this world. And thus much for the gracious Ends that God aims at in all those severe Providences and fiery Tryals, that of late he has exercised his people with.

Phil. 2. 2.
2 Tim. 2. 26.

The next thing we are to inquire after, is, those sins for which the Lord inflicts so heavy a Judgment as this of Fire upon the Sons of men. Now for the opening of this, give me leave to propose this Question. *Viz.*

What are those sins that bring the fiery Dispensation, that bring the Judgment of Fire upon Cities, Nations, and Countries ? Now that I may give a full and fair Answer to this necessary and important Question, will you please to premise with me these four things ?

Quest.

First, We need not question but that some of all sorts, ranks, and degrees of men (in and about that once great and glorious City) did eminently contribute to the bringing down of that dreadful Judgment of Fire that has turned that renowned

1.

renowned City into Ashes; doubtless Superiors and Inferiors, Ministers and People, Husbands and Wives, Parents and Children, Masters and Servants, Rich and Poor, Honourable and Base, Bond and Free, have all had a hand in the bringing down that Judgment of Fire that has turned *London* into a ruinous heap. But,

2.

Math. 26. 21,
22.

Lam. 3. 40.
Joshua 7.

Jer. 8. 6.

Math. 7. 1, 2,
3, 4.

Augustine.

3.

Secondly, Premise this with me, viz. That 'tis a greater Argument of humility, integrity, and holy ingenuity, to fear our selves, and to be jealous of our selves rather then others, as the Disciples of Christ did, *Mat. 26. 21, 22. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 'Tis better for every man to do his best to ransack and search his own Soul, and to find out the Achan, the accursed thing in his own bosom that has brought that dreadful Judgment of Fire upon us, then for men (without any Scripture-warrant) to fix it upon this party and that, this sort of men and that. There is no Christian to him that smites upon his own heart, his own breast, his own thigh, saying, What have I done? The neglect of this duty the Prophet long since has complained of. No man repents himself of his wickedness, saying, What have I done? that is, none comparatively: So how rare is it to find a burnt Citizen repenting himself of his wickedness, and saying, What have I done? Most men are ready to blame others more then themselves, and to judge others rather then themselves to be the persons that have brought down this Judgment of Fire upon us. 'Twas a good Saying of one of the Ancients: *Amat Deus seipos judicantes, non judicare*; God loves to judge them that judge others rashly, but not those that judge themselves religiously. But,*

Thirdly, Premise this with me; in times of common Judgments, common Calamities, and Miseries, other of the Saints and Servants of God have lookt upon their own sins as the procuring-causes of the common Calamity: Thus *David* did in that *2 Sam. 24. 15. So the Lord sent a pestilence*

lence upon Israel from the morning even to the time appointed, and there dyed of the people from Dan even to Beer-sheba seventy thousand men: but mark the 17. verse, *And David spake unto the Lord, when he saw the Angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thy hand, I pray thee, be against me and against my fathers house.* And thus did good *Nehemiah*, *Nehem. 1. 3 6, 7.* And they said unto me, *The remnant that are left of the captivity there in the province, are in great affliction and reproach, the wall of Jerusalem also is broken down, and the gates thereof burnt with fire. Both I and my fathers house have sinned, we have dealt very corruptly against thee, and have not kept thy commandments, nor the statutes, nor the judgments which thou commandest thy servant Moses.* Now certainly 'tis as much our glory as our duty to write after these blessed Copies, that these Worthies have set before us. *Alexander* had somewhat a wry neck, and his Souldiers thought it an honour to be like him: How much more should we count it an honour to be like to *David* and *Nehemiah* in such a practice as is honourable to the Lord, and advantageous to our selves? But what *Plutarch* said of *Demosthenes*, That he was excellent at praising the worthy Acts of his Ancestors, but not so at imitating them, is applicable to the present case, and to many who have been burnt up in our day. But,

Fourthly and lastly, Premise this with me; there were many sins amongst them that did profess to fear God in that great City, which may and ought to work them to justify the Lord, and to say, that he is righteous in his fiery Dispensations. I may well say to the burnt Citizens of *London*, what the Prophet *Oded* to them in that *2 Chron. 28. 10.* But are there not with you, even with you, sins against the Lord your God?

But you will say, What sins were there among the professing people in *London*, that may and ought to work them to justify the Lord, and to say, that he is just and righteous, and that he has done them no wrong, though he has burnt them up, and turned them out of all?

I answer,

Answ.

I answer, That there were these seven sins, among others, to be found amongst many of them (I say not amongst all of them) all which call aloud upon them to lye low at the foot of God, and to subscribe to the Righteousness of God, though he has turned them out of house and home, and burnt up their substance on every hand.

1.

First, There was among many Professors of the Gospel in London, too great a conformity to the fashions of the world; how many professing men in that great City were dressed up like fantastical Anticks, and women like *Bartholomew*-babies, to the dishonour of God, the shame of Religion, the hardening of the wicked, the grieving of the weak, and the provoking of divine Justice? When *Darius* changed the fashion of his Scabbard from the *Persian* manner into the Mode of the Greeks, the *Chaldean* Astrologers prognosticated that the *Persian* Monarchy should be translated to them whose fashion he counterfeited. Certainly that Nation may fear a scourge from that Nation or Nations whose fashions they follow. *Zepha. 1. 8. And it shall come to pass in the day of the Lords Sacrifice, that I will punish the Princes, and the Kings children, and all such as are clothed with strange apparel.* This is a stinging and a flaming check against all Fashion-mongers, against all such as seem to have consulted with *French, Italian, Persian*, and all Outlandish Monsters to advise them of all their several modes and fashions of vice, and that are so dextrous at following of them, that they are more compleat in them then their pattern. Certainly, if ever such Wantons be saved, 'twill be by fire: Strange apparel is part of the Old man, that must be put off, if ever men or women intend to go to Heaven. What dreadful things are thundered out against those proud curious Dames of *Jerusalem*, by the Prophet *Isaiab*, who being himself a Courtier, inveighs as punctually against the noble vanity of Apparel, as if he had even then viewed the Ladies Ward-robcs? And those vanities of theirs brought desolating and destroying Judgments upon them. *And it shall come to pass, that instead of sweet smell there shall be a stink, and instead of a girdle a rent, and instead*

Isa. 38. 16.
25.

Isa. 38. 24, 25,
26.

instead of well-set hair baldness, and instead of a stomacher a girding of sack-cloth, and burning of instead beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she being desolate, shall sit upon the ground. As light and slight as many make of vain Apparel; yet Cyrian and Augustine draw up this Conclusion, That superfluous Apparel is worse then Whoredom, because Whoredom only corrupts Chastity, but this corrupts Nature. Seneca complained, that many in his time were more solicitous of their attire then of their good behaviour, and that they had rather that the Common-wealth should be troubled then their Locks and set looks. I have read of the Grecians, that when they wished a curse upon their enemies, it was this, That they should please themselves in bad customs. There are many who lift their heads high, who seem to be under this curse this day. Why doth the Apostle say (saith one of the Ancients) *About all things swear not?* Is it worse to swear then to steal, worse to swear then to commit adultery, worse to swear then to kill a man? No, But the Apostle would fortifie us as much as he could against a pestilent custom, to punish the pestilent customs and fashions that were amongst us. God sent the Pestilence in 1665. and the fiery Judgment in 1666. And the Lord grant that the bloody Sword (in the hands of cruel Cut-throats that are brutish and skilful to destroy) be not sent amongst us some other year to punish the same iniquity. O Sirs! what was more common among many Professors in London then to be clothed in strange Apparel, *A la mode de France*. Mark those that affected the *Babylonian Habit*, were sent Captives to *Babylon*. They that borrowed the fashions of the *Egyptians* may get their boils and botches. Certainly such as fear the Lord should go in no Apparel, but, First such as they are willing to dye in. Secondly, to appear before the Ancient of days in, when his Judgments are abroad in the earth. Thirdly, to stand before a Judgment-seat. But,

Secondly, There was among many Professors of the Gospel in London much luke-warmness and coldness in the things

Austin.
Jam. 5. 12.

Ezek. 21. 31.

Ezek. 23. 15.

Isa. 26. 8, 9,
10.

2.

of

Rev. 3. 16, 17.
Math. 24. 12.

of God, the City was full of luke-warm *Laodiceans*. The love of many to God, to his people, to his ways, and to his instituted Worship, was cold, very cold, stark cold. God destroyed the old World by water for the heat of their lusts, and God has destroyed the City of *London* by fire for the coldness of their love that dwelt therein. I have read of *Anastatius* the Emperor, how God shot him to death with a Thunder-bolt, because of his luke-warmness and formality. But,

3.

Jonah 4.

Thirdly, There was a great deal of worldliness and earthly-mindedness, and covetousness amongst the professing people of *London*. O Sirs! the world is all shadow and vanity, 'tis *filia noctis*, like *Jenahs* Gourd, a man may set under its shadow for a time, but it soon decays and dyes. The main reason why many Professors dote upon the world, is, because they are not acquainted with a greater glory. Men ate Acorns till they were acquainted with the use of Wheat. The Load-stone cannot draw the Iron when the Diamond is in presence; and shall earthly vanities draw the Soul when Christ the Pearl of price is in presence? Many of the Professors of *London* were great Worshipers of the golden Calf, and therefore God is just in turning their golden Calf into ashes. The world may well be resembled to the fruit that undid us all, which was fair to the sight, smooth in handling, sweet in taste, but deadly in effect and operation. The world in all its bravery is no better then the Cities which *Solomon* gave to *Hiram*, which he called *Cabul*, that is, displeasing or dirty. The whole world is circular, the heart of man triangular, and we know a Circle cannot fill a Triangle. If the heart of man be not filled with the three Persons in Trinity, it will be filled with the world, the flesh, and the Devil. Riches, like bad servants, never stay long with one master; what certainty is there in that which one storm at Sea, one treacherous friend, one false oath, one ball of fire, yea, one spark of fire may strip us of? O Sirs! if you can gather grapes of thorns, and figs of thistles, then go on, and dote upon the world still. All the things of this world are vain things, they are vanity of vanities,

1 Kings 9. 13.

1 Joh. 5. 7.

Eccle. 1. 2.

ties,

ties, all in Heaven count them vain, and all in Hell count them vain: a *Jacobus* piece is but as a chip to them, Pearls are but as pebbles in their eyes. *Lazarus* was a Preacher, as some conceive, and *Dives* a Lawyer: sure I am, that *Lazarus* in Heaven is now rich enough, and happy enough; and *Dives* in Hell is now poor enough, and miserable enough. He who makes his world his God while he is in the world, what will he do for a God when he goes out of this world? Well, Sirs, remember this inordinate love to the world will expose a man to seven great losses. *Viz.*

First, To the loss of many precious opportunities of grace. Rich *Felix* had no leisure to hear poor *Paul*, and *Martha* busied about many things, had no time to hear Christ preach, though never man preacht as he preacht. Men inordinately in love with the world, have so much to do on earth, that they have no time to look up to Heaven.

1.
Acts 24.
Luke 10.
John 7.

Secondly, To the loss of all heavenly benefit and profit by the Ministry of the World: nothing will grow where gold grows; where the love of the world prevails, there the Ministry of the Word will not prevail. If the love of the world be too hard for our hearts, then the Ministry of the Word will work but little upon our hearts.

2.
Ezek 33. 31,
32, 33.
Math. 13. 22.

Thirdly, To the loss of the face and favour of God. God doth not love to smile upon those who are still smiling upon the world, and still running after the world. The face and favour of God are Pearls of price that God bestows upon none but such whose conversation is Heaven, and who have the Moon (*viz.* all things that are changeable as the Moon) under their feet. God never loves to lift up the light of his countenance upon a dunghill-spirited man. God hides his face from none so much and so long, as from those who are still longing after more and more of the world.

3.
Psal. 30. 6.
Isa. 57. 17.
Phil. 3. 20.
Rev. 12. 1, 2.

Fourthly, To the loss of Religion, and the true Worship and Service of God, as you may see by comparing of the

2 Tim. 4. 10.
1 Tim. 6. 10.
Jer. 5. 7.
Deut. 32. 15.
Hof. 4. 7.
Hof. 13. 6.

Scriptures in the Margine together. Many Worldings deal with Religion as Masons deal with their Ladders, when they have work to do, and to climb, &c. O then how they hug and embrace the Ladder, and carry it on their arms and on their shoulders! but then when they have done climbing, they hang the Ladder on the Wall, or throw it into a corner. O Sirs! there is no loss to the loss of Religion; a man were better lose his name, his estate, his limbs, his liberty, his life, his all, then lose his Religion.

5.
Deut. 8. 10,
11.
Jer. 2. 31.
Chap. 22. 21.
Psal. 144. 15.

Fifthly, To the loss of Communion with God, and Acquaintance with God. A man whose Soul is conversant with God, shall find more pleasure, delight, and content in a desert, in a den, in a dungeon, and in death, then in the Palace of a Prince. Mans *summum bonum* stands in his Communion with God, as Scripture and Experience evidences; nay, God and I are good company, said famous Doctor *Sib. Macedonius* the Hermit, retiring into the Wilderness, that he might with more freedom enjoy God, and have his Conversation in Heaven; upon a time there came a young Gentleman into the Wilderness to hunt wild beasts, and seeing he Hermit, he rode to him, asking him, why he came into that solitary place? he desired he might have leave to ask him the same question, why he came thither? I came hither to hunt, said the young Gallant, and so do I, saith the Hermit, *Deum venor meum*, I hunt after my God: they hunt best who hunt most after Communion with God. *Urbanus Regius* having one days converse with *Luther*, said, it was one of the sweetest days that ever he had in all his life; but what was one days, yea, one years converse with *Luther*, to one hours converse with God? Now an inordinate love of the world will eat out all a mans Communion with God. A man cannot look up to Heaven, and look down upon the Earth at the same time. But,

*Adam, in vit.
Regii, p. 78.*

6.
Math. 16. 26.
1 Tim. 6. 9.

Sixthly, To the loss of his precious and immortal Soul. *Simeon* by seeking his servant, lost his life; and many by an eager seeking after this world, lose their precious and

immor-

immortal Souls. Many have so much to do on Earth, that they have no time to look up to Heaven to honour their God, to secure their Interest in Christ, or to make sure work for their Souls. But,

Seventhly, To the loss of the world; for by their inordinate love of the world, they highly provoke God to strip them of the world. Ah, how rich might many a man have been, had he minded Heaven more, and the world less! When men set their hearts so greedily upon the world, 'tis just with God to blast, and curse, and burn up all their worldly comforts round about them.

7.

Fourthly, Many in *London* were fallen under spiritual decays, witherings, and languishings in their graces, in their comforts, in their communions, and in their spiritual strength. They are fallen from their first love. The flame of divine love being blown out, God sends a flaming fire in the midst of them. Many *Londoners* were fallen into a spiritual Consumption, and to recover them out of it, God sent a fire amongst them. Many in *London* were withered in their very Profession: where was that visible forwardness, that zeal, that diligence in waiting upon the Lord in his Ordinances, that once was to be found amongst the Citizens of *London*? And many Citizens were withered in their Conversations and Converse one with another. There was not that graciousness, that holiness, that spiritualness, that heavenliness, that fruitfulness, that exemplariness, that seriousness, and that profitableness sparkling and shining in their Conversations and Converse one with another, as once was to be found amongst them. And many were withered in their affections. Ah, what a flame of love, what a flame of joy, what a flame of desires, what a flame of delight, what a flame of zeal as to the best things, was once to be found amongst the Citizens of *London*! but how were those mighty flames of affection reduced to a few coals and cinders? and therefore no wonder, if God sent a flaming fire in the midst of them; and many were withered in their very Duties and Services,

4.

Rev. 2. 4.
The Nutmeg tree makes barren all the ground about it; so doth the spice of worldly love make the heart barren of grace. *Ursin* observes that the sins and barrenness under the Gospel in the Protestants in King *Edward's* days, brought in the Persecution in Queen *Maries* days.

how

Math. 11. 12.

2 Sam. 19. 35

Job 6. 6.

how slight, how formal, how cold, how careless, how remiss, how neglective were many in their Families, in their Closets, and in their Church-communions, who heretofore were mighty in praying and wrestling with God, and mighty in lamenting and mourning over sin, and mighty in their groanings and longings after the Lord; and who of old would have taken the Kingdom of Heaven by violence? There were many in that great City that had lost their spiritual taste, they could not taste that sweetness in Promises, in Ordinances, in Sabbaths, and in the Communion of Saints, that once they had tasted and found. In spiritual things many Citizens could taste no more sweetness then in the white of an Egg. Many in that great City had lost their spiritual appetite, they had lost their stomachs, they did not hunger and thirst after God and Christ, and the Spirit and Grace, and the Light of Gods Countenance, and pure Ordinances, and the Fellowship of the people of God, as once they did. Now is there any thing more contrary to the Nature of God, the Works of God, the Word of God, the Glory of God, then spiritual decays? Oh, the prayers and the praises that God loses by decayed Christians! Ah, how do decayed Christians grieve the strong, and stumble the weak, and strengthen the hands of the wicked, and lay themselves open to divine displeasure! Many in *London* did like *Mandrobulus* in *Lucian*, who offered to his God the first year gold, the second year silver, and the third year nothing; and therefore no wonder, if God sent a fire amongst them. But,

5.

Fifthly, Their non-improvement of the mercies and privileges that they were surrounded with, and their non-improvement of lesser and greater Judgments that God had formerly inflicted on them, and their non improvement of their Estates to that height they should have done, for the supply of them whose wants, bonds, necessities, and miseries did call aloud for supplies: many did something, a few did much, but all should have done more.

6.

Sixthly, Those unnatural heats, fiery contests, violent passions, and sore divisions that have been amongst them,

may

may well work them to justify the Lord in his fiery Dispensations towards them : for a Wolf to worry a Lamb, is usual ; but for one Lamb to worry another, is unnatural : for Christs lillies to be among thorns, is common ; but for these lillies to become thorns, and to tear and rend, and fetch blood of one another, is monstrous and strange. The Contest that was between the Birds, about the Rose that was found in the way, was fatal to many of them, and issued in the loss of the Rose at last.

Cant. 2. 16.

Seventhly and lastly, There were many in *London*, who were so very secure, and so excessively taken up with their worldly comforts, contentments, and enjoyments, that they did not lay the afflictions of *Joseph*, 1. so kindly, 2. so seriously, 3. so affectionately, 4. so readily, 5. so frequently, 6. so lamentingly, and 7. so constantly to heart as they ought to have done. Upon all these accounts, how well does it become the Citizens of *London* to cry out, the Lord is righteous, the Lord is righteous in all his fiery Dispensations towards us ?

7.

Amos 6. 6.

But to prevent mistakes, and that I may lay no heavier a load upon the people of God, that truly feared him, and that had and have a saving interest in him, then is meet ; and that I may give no advantage to prophane persons to satirise the burning of the City of *London* wholly, mainly, or only upon the sins of the people of God : give me leave therefore to propound these four Queries.

First, Whether all these seven sins last cited, or most of them, can be justly charged upon the body of those sincere Christians, who lived then in *London*, and whose habitations are now burnt up ?

1.

Secondly, Whether those of the people of God, upon whom any of the fore-mentioned sins are chargeable, have not before the City was burnt, daily lamented, bewailed, and mourned over those sins that might have been charged upon them, either by their own consciences or others ?

2.

Thirdly, Where and how it doth appear by the blessed Scriptures,

3.

Scriptures, that ever God sent so great a Judgment of Fire (as was poured out upon *London*) upon the account of the sins of those that truly feared him; be it those seven that have been already specified, or any others that can be now clearly and justly proved against them?

4. Fourthly, Whether there are not some other mens sins, upon whom in the clear evidence of Scripture-light, this heavy Judgment of Fire may be more clearly, safely, and fairly fixt, then upon the sins of those, who had set up God as the great Object of their fear?

Now in Answer to this last Query, give me leave to say:

- I. First, That sin in the general brings the dreadful Judgment of Fire upon a people; marks, personal afflictions, and trials may come upon the people of God for trial, and to shew the Sovereignty of God, as in the case of *Job*, whose afflictions were for trial, and not for sin: the same may be said of the man that was born blind. But general Judgments, such as this fiery Dispensation was, never comes upon a people, but upon the account of sin. This is evident in my Text, *Isa. 42. 24, 25. God, for Jacob and Israel on fire, and burnt them round about, but it was because they would not walk in his ways, neither were they obedient unto his Law. Jer. 4. 4. Circumcise your selves to the Lord, and take away the fore-skin of your heart, ye men of Judah, and inhabitants of Jerusalem, lest my fury come forth like fire, and burn, that none can quench it, because of the evil of your doings. So Psal. 107. 33, 34. He turneth rivers into a wilderness, and the watersprings into dry ground, a fruitful land into barrenness, for the wickedness of them that dwell therein. The very Country of *Jury*, as Travellers report, which flowed once with milk and honey, is now for fifteen miles about *Jerusalem*, like a Desert, without grass, tree, or shrub. Ah, what ruins doth sin bring upon the most renowned Countries and Cities that have been in the world! such is the destructive nature of sin, that it will first or last level the richest, the strongest, and the most glorious Cities in the world. So the Prophet *Amos* tells us, that 'tis sin that brings Gods*
- forest

Job 1.
John 9.

forest punishments upon his people, *Amos 1. 3.* For three transgressions of *Damascus* (by which we are to understand the greatness of their iniquities) and for four (by which we are to understand the multitude of their transgressions) I will not turn away the punishment thereof: the same is said of *Gaza*, verse 6. and of *Tyrus*, verse 9. and of *Edom*, verse 11. and of *Ammon*, verse 13. and of *Moab*, Chap. 2. 1. and of *Judah*, verse 4. and of *Israel*, verse 6. Now 'tis very observable of every one of these, that when God threatens to punish them for the greatness of their iniquities, and for the multitude of their transgressions, he doth particularly threaten to send a fire among them, to consume the houses and the Palaces of their Cities; so he doth to *Damascus*, *Amos 1. 4.* But I will send a fire into the house of *Hazael*, which shall devour the Palaces of *Ben-hadad*: So he doth to *Gaza*, verse 7. But I will send a fire on the Wall of *Gaza*, which shall devour the Palaces thereof: So he doth to *Tyrus*, verse 10. But I will send a fire on the Wall of *Tyrus*, which shall devour the Palaces thereof: So he doth to *Edom*, verse 12. But I will send a fire upon *Teman*, which shall devour the Palaces of *Bozrah*: So he doth to *Ammon*, verse 14. But I will kindle a fire in the Wall of *Rabbah*, and it shall devour the Palaces thereof, with shouting in the day of battel, with a tempest in the day of the whirlwind: So he doth to *Moab*, Chap. 2. vers. 2. But I will send a fire upon *Moab*, and it shall devour the Palaces of *Kirioth*, and *Moab* shall dye with tumult, with shouting, and with the sound of a trumpet: So he doth to *Judah*, vers. 5. But I will send a fire upon *Judah*, and it shall devour the Palaces of *Jerusalem*. By all these remarkable Instances 'tis evident, that God by his fiery Dispensations tells all the world, that the sins of that people are great and many, upon whom the dreadful Judgment of Fire is inflicted in its fury, and therefore 'tis high folly and madness in many men that makes them impute this heavy Judgment of Fire to any thing rather than to their sins. O Sirs! 'tis sin that burns up our habitations, and that turns flames of love into a consuming fire. And this the Parliament in their Act for the Rebuilding of the City of *London*, well observes: the Clause of the

Luke 13. 4.

And is this : ' And that the said Citizens, and their Successors
 ' for all the time to come, may retain the Memorial of so sad
 ' a desolation, and reflect seriously upon their manifold ini-
 ' quities, which are the unhappy causes of such Judgments.
 ' Be it further Enacted, That the Second of *September* (un-
 ' less the same happen to be Sunday ; and if so, then the next
 ' day following) be yearly for ever hereafter observed as a
 ' day of publick Fasting and Humiliation within the said
 ' City and Liberties thereof, to implore the mercies of Al-
 ' mighty God upon the said City, to make devout Prayers
 ' and Supplications unto him, to divert the like Calamity for
 ' the time to come. So Sir *Edward Turnor* Knight, in his
 Speech to the King upon the Prorogation of the Parliament,
 ' We must (saith he) for ever with humility acknowledge the
 ' Justice of God in punishing this whole Nation by the late
 ' dreadful Conflagration of *London*. We know they were
 ' not the greatest sinners on whom the Tower of *Siloam* fell,
 ' and doubtless all our sins did contribute to the filling up
 ' that measure, which being full, drew down the wrath of
 ' God upon that City. So much the King in his Proclama-
 tion for a General Fast on the Tenth of *October* observes. The
 Words of the Proclamation are these. ' His Majesty there-
 ' fore of out a deep and pious sense of what Himself and all
 ' His People now suffer, and with a Religious care to prevent
 ' what may yet be feared, unless it shall please Almighty
 ' God to turn away his anger from us, doth hereby Publish
 ' and Declare His Royal Will and Pleasure, That *Wednesday*
 ' being the Tenth of *October* next ensuing, shall be set apart,
 ' and kept, and observed by all His Majesties Subjects of
 ' *England*, and *Wales*, and the Town of *Berwick* upon *Tweed*,
 ' as a day of solemn Fasting and Humiliation, to implore
 ' the mercies of God, that it would please him to pardon the
 ' crying sins of this Nation, those especially which have
 ' drawn down this last and heavy Judgment upon us, and to
 ' remove from us all other his Judgments which our sins have
 ' deserved, and which we now either feel or fear. Thus you
 see that not only, the blessed Scriptures, but also King and
 Parliament do roundly conclude, that 'twas for our sins,
 our

our manifold iniquities, our crying sins, that God has sent this heavy Judgment upon us. His Majesty also well observes, that there are some special crying sins that bring down the fiery Judgment upon us. Now this Royal Hint leads me by the hand to say :

Secondly, That though sin in the general, lays peop'e under the fiery Dispensations of God ; yet if we will but diligently search into the blessed Book of God, which never spoke Treason nor Sedition, we shall find that there are several sins that brings the heavy Judgment of Fire upon Cities and Countries. As,

2.

1.

Atheism denieth God in either, 1. in opinion, saying, there is no God ; or, 2. in affection, wishing there were no God ; or, 3. in conversation, living as if there were no God. Rev. 22. 12.

First, Gross Atheism, practical Atheism, is a sin that brings desolating and destroying Judgments upon a people, Zeph. 1. 12. *And it shall come to pass, at that time that I will search Jerusalem with candles, and punish the men that are seiled upon their lees, that say in their heart, the Lord will not do good, neither will he do evil. What horrid Blasphemy, what gross Atheism is here ? How do these Atheists ungod the great God ? How do they deny his Omnipotency and Omniscieny ? What a God of Clouts, what an Idol-god do they make the great God to be, when they make him to be such a God as will neither do good nor hurt ? Epicurius denied not Gods Effence, but only his Providence ; for he granted that there was a God, though he thought him to be such an one as did neither good nor evil ; but certainly God sits not idle in Heaven, but has a sharp and serious Eye upon all that is done on the Earth : and this both Saints and sinners shall find by experience, when in the great day he shall distribute both his rewards and punishments according to what they have done in the flesh. Atheism is the main disease of the Soul, not only pestilent to the person in whom it is harboured, but also to the whole Land where 'tis practised and permitted. Atheism is worse then Idolatry ; for Idolatry only robs God of his Worship, but Atheism robs God both of his Attributes and Being, and therefore mark what follows, verse 13. *Therefore their God shall become a booty, and their houses a desolation, they shall also build houses, but**

not inhabit them; and they shall plant vineyard, but not drink the wine thereof. So Ezek. 20. 47, 48, 49. And say to the forest of the South, Hear the Word of the Lord, thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree, the flaming flame shall not be quenched, and all faces from the South to the North shall be burnt therein. And all flesh shall see that I the Lord have kindled it, it shall not be quenched. Then said I, *Ab, Lord God, they say of me, doth he not speak parables.* Here was a pack of Atheists that did mock and scoff at the Prophet and his Parables; they told him, that he talkt like a mad man, and that he spoke of such things that neither himself nor others understood; for he talkt of the South, and of the forest of the South, and of fire, and of flaming fire, and of green and dry trees, and that all these things were dark and of obscure to them: they put off all the Prophet spoke as Allegorical, as Mystical, and as Ænigmatical, and as dark visions, and as dreams, and imaginations, and divinations of his own brain, and therefore they needed not much mind what he said. Now mark these Atheists, what do they do? they provoke the Lord to kindle a fire, a universal fire, an unquenchable fire, an inextinguishable fire in the midst of *Jerusalem*, which is here termed a Forest, by reason of its barrenness and unfruitfulness, and the multitudes that were in it; and because it was fit for nothing but the Ax and the fire. Atheism is a sin that has brought the greatest woes, miseries, destructions, and desolations imaginable upon the most flourishing Kingdoms, and most glorious Cities in the World. Holy Mr. *Greenham* was wont to say, that he feared rather Atheism than Popery would be *Englands* ruine. O Sirs! were there none within the Walls of *London* that said in their hearts with *David's* Atheistical fool, There is no God? *Caligula* the Emperor was such a one: and *Claudius* thought himself a God, till the loud Thunder affrighted him, and then he hid himself, and cryed, *Claudius non est Deus*, *Claudius* is not a God. *Leo* the X. *Hilderbrand* the Magician, and *Alexander* the VI. and *Julius* the II. were all most wretched Atheists, and thought it a
what.

whatever was said of Christ, of Heaven, of Hell, of the day of Judgment, and of the Immortality of the Soul, were but dreams, impostures, toys, and old wives fables. Pope *Raul* the III. at the time of his death, said, he should now be resolved of three Questions that he had doubted of all his life.

1. Whether the Soul was immortal or no? 2. Whether there were a Hell or no? 3. Whether there were a God or no? And another grand Atheist said, 'I know what I have here, but I know not what I shall have hereafter. Now were there no such Atheists within the Walls of *London* before it was turned in ashes. The Atheist in *Psal.* 10. 11. say, *He will never see:* and in *Psal.* 94. 7. they rise higher, they say, *The Lord shall not see, neither shall the God of Jacob regard it.* They labour to lay a Law of restraint upon God, and to cast a mist before the Eye of his Providence: And in *Isa.* 29. 15. they say, *Who seeth us? who knoweth us?* And in *Ezek.* 9. 9. they say, *the Lord hath forsaken the earth, and the Lord seeth not.* These Atheists shut up God in Heaven as a blind and ignorant God, not knowing, or not regarding what is done on the Earth; they imagine him to be a forgetful God, or a God that seeth not. *Psal.* 73. 11. they say, *How doth God know? and is there knowledge in the most High?* Thus they deny Gods Omniscieny, and Gods Omnipreseney, which to do, is to ungod the great God as much as in them lyes.

Now were there no such Atheists within the Walls of *London* before it was destroyed by fire? O how did practical Atheism abound in *London*! How many within thy Walls, O *London*! did profess they knew God, but in their works did deny him, being abominable and disobedient, and unto every good work reprobate? O Sirs! some there are that live loosely under the Gospel, that run into all excess of riot, and that in the face of all promises and threatnings, mercies and Judgments, yea, in the very face of life and death, of Heaven and Hell: and others there are that sin freely in secret, that can be drunk and filthy in the dark, when the eye of man is not upon them. Certainly those mens hearts are very Atheistical, that dare do that in the sight of God, which they tremble to do before the eyes of

Titus 1. 16.

men.

men. How many are there that put the evil day far from them, that flatter themselves in their sins, that with *Agage* conclude, surely the bitterness of death is past, and that Hell and wrath is past, and that they are in a fair way for Heaven, when every step they take, is towards the bottomless pit? And divine vengeance hangs over their heads, ready every moment to fall upon them. Are there not many that seldom pray, and when they do, how cold, how careless, how dull, how dead, how heartless, how irreverent are they in all their addresses to the great God? Are there not many such Atheists, that use no prayer, nor Bible, but make *Lucian* their Old Testament, and *Machiavel* their New? Are there not many that grant there is a God, but then 'tis such a God as is made up all of mercy, and thereupon they think, and speak, and do as wickedly as they please? And are there not some that look upon God as a sin-revenging God, and thereupon wish that there were no God, or else that they were above him, as *Spira* did? And are there not others that have very odd and foolish conceptions of God, as if he were an old man, sitting in Heaven with royal Robes upon his back, a glorious Crown upon his head, and a Kingly Scepter in his hand, and as if he had all the parts and proportion of a man, as the Papists are pleased to picture him? Some there are that are so drowned in sensual pleasures, that they scarce remember that they have a God to honour, a Hell to escape, a Heaven to secure, Souls to save, and an Account to give up. And others there are, who when they find conscience begin to accuse and terrifie them, then with *Cain*, they go to their buildings, or with *Saul* to their musick, or with the Drunkards to their cups, or with the Gamesters to their sports. Some there are that make their gold their God, as the Covetous; others make their bellies their God, as the Drunkard and the Glutton. Some make Honours their God, as the Ambitious; and others make pleasures their God, as the Voluptuous. Some make religious Duties their God, as the carnal Gospellers; and others make their moral virtues their God, as the civil honest man. Now what abundance of such Atheists were, there within and without the

Gen. 4.
1 Sam. 18. 6.
10.
Job 31. 24.
Phil. 3. 19.

Amos 6.
Math. 23.

the Walls of *London* before the fiery Judgment pass upon it. The Scripture attributes the ruine of the old world to Atheism and Profaneness; and why may not I attribute the ruine and desolation of *London* to the same. Practical Atheists are enough to overthrow the most flourishing Nations, and the most flourishing Cities that are in all the World.

Gen. 6.

But to prevent all mistakes in a business of so great a concernment, give me leave to say, That if we speak of Atheists in a strict and proper sense, as meaning such as have simply and constantly denied all Deity, then I must say, that there was never any such creature in the world as simply and constantly to deny that there is a God. It is an inviolable principle, and indelibly stamp'd upon mans nature, that there is a God. They that shall deny that there is a God, must extinguish the very Light of Nature, by which the very Heathen in all the Ages of the World, have acknowledged a supream divine Being. *Bion of Boristenes* was a very great Atheist all his life time, he denied the Gods, despised their Temples, and derided their Worship; yet when death came, he would rather have endured the greatest torment, then to have dyed, and that not so much for fear of a natural death, but for fear of what followed after, lest God whom he had denied, should give him up into the hand of the Devil whom he had served; and therefore at the time of his death he put forth his hand, crying, *Salve, Pluto, salve, Welcome, Devil, welcome*, foolishly thinking to pacify the Devil by this flattering salutation. And *Tully* observes of *Epicurius*, that though no man seem'd more to contemn both God and death; yet no man feared more both the one and the other. The Philosophers did with one consent affirm, That there is a God, and they called him, *Nomine Deum, naturâ Spiritum, ordine Motorem primum*, but knew him not. He that shall deny there is a God, sins with a very high hand against the light of Nature; for every Creature, yea, the least Gnat and Fly, and the meanest worm that crawls upon the ground, will confute and confound that man that disputes whether there be a God or no. The Name of God is writ-

Laert.

The stoutest Atheists that ever lived, cannot resolutely and constantly believe there is no God; hence Heathens have condemned some to death that denied there was a God.

ten

James 2. 19.

ten in such full, fair, and shining Characters upon the whole Creation, that all men may run and read, that there is a God. The Notion of a Deity is so strongly and deeply imprinted upon the tables of all mens hearts, that to deny a God, is to quench the very Principles of common Nature; yea, 'tis formally *Deicidium*, a killing of God as much as in the Creature lyes. There are none of these Atheists in Hell; for the Devils believe and tremble. The Greek word *phobos*, that is here used, signifies properly the roaring of the Sea, it implies such an extream fear, as causeth not only trembling, but also a roaring and screeking out, *Mark* 6. 49. *Aūs* 16. 29. The Devils believe and acknowledge four Articles of our Faith, *Mat.* 8. 29. First, they acknowledge God. 2. Christ. 3. The day of Judgment. 4. That they shall be tormented then: So that he that doth not believe that there is a God, is more vile then a Devil; to deny there is a God, is a sort of Atheism that is not to be found in Hell.

*On Earth are Atheists many,
In Hell there is not any.*

Augustine speaking of Atheists, saith, That albeit there be some who think, or would perswade themselves that there is no God; yet the most vile and desperate Wretch that ever lived would not say, there was no God. *Seneca* hath a remarkable speech, *Mentiumur qui dicunt se non sentire Deum esse: nam etsi tibi affirmant interdū, nolū tamen dubitant:* They lye, saith he, who say they perceive not there is a God; for although they affirm it to thee in the day-time, yet by night they doubt of it. Further (saith the same Author) I have heard of some that have denied that there was a God; yet never knew the man; but when he was sick he would seek unto God for help: therefore they do but lye that say, there is no God; they sin against the light of their own consciences, they who most studiously go about to deny God, yet cannot do it, but some check of conscience will flye in their faces. *Tully* would say, That there was never any Nation under Heaven so barbarous as to deny that there was a God. I have seen a City without Walls, but never any City but acknow-

acknowledged a God, *Quicquid vides, & quicquid non vides, Deus est*: Whatsoever thou seest, and whatsoever thou seest not, is God; that is, all things visible and invisible do express unto thee a Deity, and lead thee as by the hand to contemplate heavenly, spiritual, and eternal things. God is known by his effects, though not by his Essence. The Creation of the World is a glass wherein (saith Paul) we may behold his eternal Power and God-head, which that divine Poet hath well observed.

Rom. i.

De Barr.

*The World's a School, where in a general story
God alway reads dumb Lectures of his glory.*

Austin having gone round all the Creatures, and seeing in them the Characters of the God-head imprinted, and seriously inquiring of them for God, not one or two, but all made him this Answer with an audible voice, *Non sum ego, sed per ipsum sum ego quem quæris in me*; I am not he, but by him I am whom thou seekest in me. I have heard (saith my Author) of some learned Atheists, met together to discourse of the power of Nature, to prove there was no God; a poor shepherd present, asked how the rain came then? they bid him look upon a still, and he might know, that vapours were drawn up by the Sun, and let fall again, as moisture in a still: he replied, I never yet could see a still work, unless some man put fire to it. This so wrought on one in the company, that he gave glory to God, and forsook his Companions. I think Zeno hit the mark, when he said, to hear and see an Atheist dye, will more demonstrate that there is a God, then all the Learned can do by all their Arguments. That Epitaph which was written upon Sennacherib's Tomb, may well be written upon every Atheist; *He that looks upon us, let him believe there is a God, and learn to fear him*. In all the Ages of the World God has given a most severe testimony against Atheists. That Assyrian that bragged at a Feast, that he did never offer Sacrifice to a God, was eaten up of Lice. And Lucian a great Atheist, going to Supper abroad, left his Hounds fast when he went, and as he returned home, having railed against God and his Word, his dogs fell mad, met

Saliloquie.

Mr. Francis
Taylor on Pro.
6.7.

Herodot.

him, and tore him in pieces. I have read of some Heathens, who being at Sea in a very dangerous storm, where they were like to be cast away, they began every one apart to examine themselves, what should be the reason of so dreadful a storm; and after that they had all cast up their accounts by querying with themselves, What have I done, said one, and, What have I done, said another, that has occasioned this storm? At last it issued thus; they remembered that they had *Diagoras* the Atheist on Board, and rather then they would all perish for that Atheists sake, they took him by the heels, and hurled him over-board, and then the storm ceased, and the Sea was quier. It will be hard to name an Atheist, either in the holy Scripture, or in Ecclesiastical Histories; or in Heathen Writings, which came not to some fearful end; and therefore no wonder, if *Austin* would not be an Atheist for half an hour for the gain of a million of worlds, because he knew not but God might in that time make an end of him. I have been the longer upon this Head, because Atheist and Atheism did never so abound in this Land as it hath done these last years. And that you may the clearer see who they are that have brought that sad Judgment of Fire upon that once glorious City of *London*; Ah *London, London*! 'twas the gross Atheism and the practical Atheist that was within and without thy Walls, that has turned thee into a ruinous heap.

Mark, I readily grant, that there is the seeds, reliques, stirring, and moving of Atheism in the best and holiest of the Sons of men: but then, 1. They disallow of it, and discountenance it. 2. 'Tis lamented and bewailed by them. 3. They oppose it, and conflict with it. 4. They use all holy and conscientious means and endeavours to be rid of it. 5. By degrees they get ground against it, and therefore God never did, nor never will turn Cities or Kingdoms into flames, for those seeds and remains of Atheism that are to be found in the best of Saints: 'tis that Atheism that is rampant, that reigns in the hearts and lives of sinners, as a Prince reigns upon his Throne, that brings desolating and destroying judgments upon the most flourishing Kingdoms and the

the most glorious Cities that are in the World. But,

Secondly, Luxury and Intemperance bring desolating and destroying Judgments upon Places and Persons. *Joel 1. 5. Awake, ye drunkards, and weep and howl all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. Verse 19. O Lord, to thee will I cry, for the fire hath devoured the pastures of the wilderness, and the flames have burnt all the trees of the field. Verse 20. The beasts of the field cry unto thee; for the rivers of the water are dried up, and the fire hath devoured the pastures of the wilderness.* Luxury is a sin that brings both famine and fire upon a people; it brought the *Chaldeans* upon the *Jews*, who by fire and sword laid all waste. The *Horses* of the *Caldees* destroyed their Pastures, Vines, Fig-trees, Pomegranates, &c. which grew in many places of the Land, and their Souldiers set their houses on fire, and so brought all to ruine. *Amos 6. 1. Wo to them that are at ease in Zion. Verse 3. That put far away the evil day. Verse 4. That lye upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall. Verse 5. That chant to the sound of the viol, and invent to themselves instruments of musick like David. Verse 6. That drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph. Verse 7. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves, shall be removed. Verse 8. The Lord God hath sworn by himself, saith the Lord God of Hosts, I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein. Verse 11. For, behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.* Luxury is a sin that forfeits all a mans enjoyments, that turns him out of house and home. *Samaris* was a very glorious City, and a very strong City, and a very rich City, and a very populous City, and a very ancient City, &c. and yet Luxury and Intemperance turned it into ashes, it brought desolating and destroying Judgments upon it. The rich Citizens of *Samaris* were given up to mirth and musick, to

2.

In Ecclesiastical History you may read of one Drunkard, who being toucht with his sin, wept himself blind; but the Drunkards of our days are more apt to drink themselves blind, then to weep themselves blind.

Gen. 18.

Xenophon.

Isa. 5. 22.
Hab. 2. 17.

Luxuries and excesses, to riotousness and drunkenness, to feasting and carousing, and by these vanities and debaucheries, they provoked the Lord to command the *Chaldeans* to fall on, and to spoil them of their riches, and to lay their glorious City in ashes: So 'twas Luxury and Intemperance that provoked the Lord to rain Hell out of Heaven upon *Sodom* and *Gomorrhah*; Luxury turned those rich and populous Cities into ruinous heaps. Ah, *London! London!* the Luxuries and excesses, the riotousness and drunkenness, the mad feasting and carousing that have been within and without thy Walls, that have been within thy great Halls, Taverns, and other great Houses, hath turned thee into ashes, and laid thy glory in the dust. O you burnt Citizens of *London!* what shameful spewing hath been in some of your Feasts, as it *Sardanapalmus*, *Apicius*, and *Heliogabalus* were still alive! How often have many of you poured into your bodies such intoxicating drinks, as hath many times laid you asleep, stript you of your reason, took away your hearts, robbed you of your selves, and laid a beast in your room? Drunkenness is so base, so vile a sin, that it transforms the Soul, deforms the body, bereaves the brain, betrays the strength, defiles the affections, and metamorphoseth the whole man; yea, it unmans the man. *Cyrus* the *Persian* Monarch, being demanded of his Grandfather *Astyages*, why he would drink no wine, answered, For fear lest they give me poyson; for (saith he) yesterday when you celebrated your Nativity, I judged that some body had poysoned all the wine they drunk, because at the taking away of the Cloth, not one of all those that were present at the Feast, arose in his right mind. Hath it not been thus with many of you? if it hath, lay your hands upon your mouths, and say, the Lord is righteous, though he hath laid your houses in ashes. *Anacharses* used to say, that the first cup of wine was for thirst, the second for nourishment, the third for mirth, and the fourth for madness; but what would he have said, had he lived within or without the Walls of *London* these last six years? Ah, *London! London!* were there none within nor without thy Walls, that were strong to drink, and

and that gave their neighbour drink, and that put the bottle to them to make them drunk, that they might look on their nakedness? Were there none within nor without thy Walls that with *Marcus Antonius*, *Darius*, *Alexander the Great*, &c. did boast, and glory, and pride themselves in their great abilities, to drink down any that should come into their Company? Were there none within nor without thy Walls, O *London*! that cryed out, if you take away our liquor, you take away our lives? *Austin* brings in the Drunkard, saying, *Malle se vitam quam vinum eripi*; He had rather lose his life than his wine. And *Ambrose* speaks of one *Theotimus*, who being told by his Physicians, that much quaffing would make him blind, answered then, *Vale lumen amicum*, farewell sweet light, farewell sweet eyes; if ye will not bear wine, ye are no eyes for me. Were there none within nor without thy Walls, O *London*! that did abuse the good Creatures of God so profusely, so prodigally, so prodigiously, as if they had been sent into the world for no other end, but thus to abuse themselves, reproach their Maker, and destroy those choice blessings which God had given for more noble ends, then to be spewed against the walls for these last six years: a drunken health (like the conclusion in a Syllogism) must not upon any terms be denied, especially in the company of such Grandees, whose age, whose place, whose office should have taught them better things; yea, the custom of high drinking hath been these last six years so great within and without thy Walls, O *London*! that 'tis no wonder, if the Lord for that alone has laid thy glory in the dust; yea, and that shameful spewing is upon all thy glory, considering what shameful spewing have been in thy Streets, Taverns, Ha'ls, Ale-houses, and other great Mens houses, where Temperance, Righteousness, Justice, and Holiness should have dwelt in glory and triumph. Ah, *London*! how many within and without thy Walls have been drinking wine in bowls, when they should have been mourning over their sins, and grieving for the afflictions of *Joseph*, and sighing over those distressed Christians, whose drink was nothing but sorrow, and blood, and tears? These are the men that have kindled a burning upon all thy glory.

O Sirs!

Hab. 2. 16.

O Sirs ! that you would for ever remember, that Intemperance, Luxury is a sin, an enemy that

1.

First, Robs God of his glory, it denies him all service and obedience. Intemperate persons are neither fit for praying to God, nor praising of God, nor receiving from God. Intemperance turns the Temple of the holy Ghost into a Sepulchre, a Kitchen, a Hog-stye ; and what glory then can God have from an intemperate person ? But,

1 Cor. 6. 19.

2.

When *Ignatius* heard a clock strike, he would say, I have one hour more to answer for : so precious a Jewel was time in his eye.

Secondly, It robs both God and man of much precious time ; time is a precious Jewel, more worth then all the world. One called his friends Thieves, because they stole time from him : and certainly there are no worse thieves then Intemperance ; for that robs men of their hearing-times, and their praying-times, and their reading-times. There is so much precious time spent in the Tavern and in the Tipling-house, that the intemperate person cannot be at leisure to spend any time in his Family or in his Closet, &c to save his own or others Souls : but there will come a time, either in this or the other world, wherein all intemperate persons will wish that they had spent that precious time in serving of God, and in saving their own and others Souls, which they have spent in Luxury and excess, carousing and drinking ; but all too late, all too late. Time is not only the fruit of Gods indulgence, but also the fruit of Christs purchase. That Doom passed upon *Adam*, *In the day thou eatest thereof, thou shalt dye the death (or dying, thou shalt dye)* had been put in execution immediately, had not Christ interposed immediately between mans sin and Gods wrath. What can there be of more weight and moment then Eternity ? It is the Heaven of Heaven, and the very Hell of Hell ; without which neither would Heaven be so desirable, nor Hell so formidable. Now this depends upon time. Time is the Prologue to Eternity ; the great weight of Eternity hangs upon the small wire of time : our time, whether it be longer or shorter, is given us by God to provide for our everlasting condition : we have Souls to save, a Hell to escape,

2 Cor. 6. 2.
Isa. 49. 8.

escape, a Heaven to make sure, our pardon to sue out, our interest in Christ to make good; and all this must be quickly done, or we undone, and that for ever. Mans eternal weal or wo depends upon his well or ill improvement of that inch of time that is allotted to him. Now what a dreadful account will such give up at last, who have wasted away their precious time in Luxury and Excess. But,

Thirdly, Luxury, Intemperance, it robs men of their names. *Bonofus*, a beastly drunken Emperor, was called a Tankard, and *Tiberius* was surnamed *Biberius* for his tipling, and *Erasmus* called *Eccius Jecius* for the same cause, and *Diotimus* of *Athens* was called a Tun-dish, and young *Cicero* a Hogs-head. But,

Fourthly, Luxury, Intemperance, it robs men of their health; for how many are there, that by drinking other mens healths, have destroyed their own? Many more perish by Intemperance then by violence. Intemperance is the source and nurse of all diseases; more perish by surfeiting then by suffering: every intemperate person digs his own grave with his own mouth and teeth, and is certainly a self-tormenter, a self-destroyer, a self-murderer. I have read of a Monk at *Prague*, who having heard at Christ the Confessions of many Drunkards, wondred at it, and for an experiment he would needs try his brain with this sin, so accordingly he stole himself drunk. Now after the vexation of three days sickness, to all that confessed that sin, he enjoined no other penance but this, Go and be drunk again; intimating thereby, that there was no punishment, no torment that could be inflicted upon a Drunkard, so great as that, Go and be drunk again. Besides all other plagues that attend this sin, drunkenness is a wo to it self. Temperance is the best and noblest Physick, and they that use it, commonly are most long-liv'd. But,

Fifthly, Intemperance robs men of their Estates, it robs the Wife many times of her Dowry, and the Children of their Portion, and the Husband of his Inheritance, his Trade, his all. The very word *amour* Luxury, properly signifies the

3.

4.

*Radulph.
Fornarius,
select. lib. 3.*

5.

Prov. 23. 21.

the not-preventing or keeping of the good which at the present we enjoy. *Solomon* hit the mark, when he said, *The drunkard and the glutton shall come to poverty.* The full cup makes an empty purse, and a fat dish makes a lean bag; he that draws thee wine out of the Pipe, puts thy money into his own pocket; and this *Diogenes* the Philosopher well understood, when he askt of the frugal Citizen but a penny, but begged of the Prodigal a Talent; and being askt the reason of his practice, he answered, Because of the one he thought he might beg often, but of the other who spent so fast, he was like to receive but once. Mr. *Livius*, when he had spent a great Estate in luxurious living, jesting at his own folly, he said, that he had left nothing for his Heir more then air and mire, *Philip King of Macedon* making War upon the *Persians*, understood that they were a luxurious people, he presently withdrew his Army, saying, it was needless to make War upon them, who by their Luxury would shortly overthrow themselves. But,

6.

Sixthly, Intemperance robs men of everlasting happiness and blessedness; it shuts them out from all the glory of that upper world, and tumbles them down to the lowest Hell, as you may see in that great instance of luxurious *Dives*. The intemperate mans table proves a snare to his Soul; fulness breeds forgetfulness, wantonness blockishness and stupidity; and therefore no wonder, if God shuts the gates of glory against intemperate persons. Look as no Leper might be in the Camp of *Israel*, and as no *Gileadite* might pass over *Jordan*, and as no fearful man might enter into the wars of *Midian*, and as no bastard might enter into the Sanctuary: So no luxurious person shall enter into Heaven. Of all sorts of sinners, the luxurious sinner is most rarely reformed; the Adulterer may become chaste, the Thief may become an honest man, the Swearer may obtain a sanctified tongue: But how rare is it to see a luxurious person repent, break off his sins, close with Christ, and walk to Heaven? Luxurious persons eat and drink away their Christ; yea, they eat and drink away their Souls, nay, they eat and drink away their own Salvation. They that serve their own bellies, serve not the

Lord

Gal. 5. 19, 20,
21.
Luke 16. 19.
to the 26.

Numb. 5.
Judg. 12.
Chap 7.
Deut. 23.

Math. 21. 31,
32.
Luke 23. 43.

Rom. 16. 10.

Lord Jesus Christ, and therefore they shall never reign with him in the other world. Certainly that man that makes his belly his God, shall be for ever separated from God. All Belly-gods shall at last be found in the belly of Hell: the intemperate person hath his Heaven here, his Hell is to come. Now he has his sweet cups, his merry cups; his pleasant cups: O, but there is a cup of shame and sorrow, and this shall be their portion for ever and ever! The intemperate person hath been a gulf to devour many mercies, and therefore he shall at last be cast into a gulf of endless miseries. In a word, Intemperance is another sin, a breeding sin, 'tis a sin that is an inlet to all other sins; we may well call it *Gad*, for behold, a Troop cometh. O the pride, the oppression, the cruelty, the security, the uncleanness, the filthiness, the prophaneness that comes trooping after Intemperance! And therefore *Aristotle* concludes, that double punishments are due to Drunkards; first for their drunkenness, and then for other sins committed in and by their drunkenness. Now seeing that Intemperance and Luxury is so great a sin, is it any wonder to see divine Justice turn the most glorious Cities in the world into a ruinous heap, when this sin of Intemperance is rampant in the midst of them? Ah, *London! London!* the Intemperance and Luxury that has been within and without thy Walls, has brought the desolating Judgment of Fire upon thee, that has laid all thy glory in ashes and Rubbish. How many great houses where there once within and without thy Walls, that should have been publick Schools of Piety and Vertue, but were turned into meer Nurseries of Luxury and Debauchery? How have the Mules of the *Persian* Civility been forgotten in the midst of thee? How many within and without thy Walls did make their belly their God, their Kitchen their Religion, their Dresser their Altar, and their Cook their Minister, whose whole felicity did lye in eating and drinking, whose bodies were as sponges, and whose throats were as open sepulchres to take in all precious Liquors, and whose bellies were as graves to bury all Gods Creatures in? And how have many men been forced to unman themselves, either to please some, or to avoid the anger

Phil. 3. 19.

Psal. 11. 6.

Deut. 32. 17.

24.
Jer. 5. 7, 8, 9.

Eft. 1. 6, 7.

Prov. 23. 29.
30, 31, 32, 33.

or wrath of others, or else to gain the honourable Character of being a high Boy, or of one that was strong to drink among others, or to drink down others? O the drunken Matches that have been within and without thy Walls, O London! the Lord has seen them, and been provoked by them to kindle a fire in the midst of thee. Luxury is a sin that never goes alone, it hath many other great sins attending and waiting on it; it is as the Nave in the wheel, which turning about, all the Spokes turn with it. Idleness, fighting, quarrelling, jewling, whoring, cheating, stealing, robbing, are the hand-maids that wait on Luxury; and therefore no wonder, if God has appeared in flames of fire against it. I have been the longer upon this Head, because Luxury, Intemperance is one of the great Darling-sins of our Age and day, 'tis grown to Epidemical, not only in the City, but in the Countries also, and 'tis a very God-dishonouring, and a God-provoking, and a Soul-damning, and a Land-destroying sin: and, O that what I have writ, might be so blest, as to put some effectual stop to those notorious publick Excesses and Luxuries that have been, and still are rampant in most Parts of the Land.

But now, Beloved, this sin of Luxury and Intemperance I cannot charge with clear and full evidence upon the people of the Lord, that did truly fear him, and sincerely serve him, whose habitations were once within or without the Walls of London; nay, this I know, that for this very sin among others, their Souls did often mourn before the Lord in secret. And truly of such Christians that live and wallow in Luxury and Intemperance, if we compare their lives and Christs Laws together, I think we may confidently conclude, *Aut hac non est Lex Christi, aut nos non sumus Christiani*, Either this is not Christianity, or we are not Christians. And thus *Tertullian*, *Cyprian*, *Justin Martyr*, and others concluded against the luxurious and intemperate Christians of their times. *Salvian* relates how the Heathen did reproach such luxurious Christians, who by their lewd-lives made the Gospel of Christ to be a reproach: Where (said the Heathen) is that good Law which

*Salvianus de
Gratia Dei,
lib. 4.*

which they do believe ? where are those Rules of Godliness which they do learn ? They read the holy Gospel, and yet are unclean : they hear the Apostles Writings, and yet are drunk : they follow Christ, and yet disobey Christ : they profess a holy Law, and yet do lead impure lives. And *Po-normitan* having read the 5, 6, and 7 Chapters of *Matthw*, and comparing the loose and luxurious lives of Christians with those Rules of Christ, concluded, that either that was no Gospel, or the people no Christians. The loose and luxurious lives of many Christians, was (as *Lactantius* declares) made by the Heathen, the reproach of Christ himself (*Quomodo bonus magister cujus tam pravos videmus discipulos ?*) How can we think the Master to be good, whose Disciples we see to be so bad ? *Epiphanius* saith, that in his days many shund the society of the Christians, because of the looseness and luxuriousness of their lives. And *Augustin* confesseth, that in his time the loose and luxurious lives of many who profess the Christian Religion, gave a great advantage to the *Manichees* to reproach the whole Church of God, and the ways of God. The *Manichees* were a sort of people who affirmed, that there were two principles or beginnings of things, viz. a *summum bonum*, and a *summum malum*. A *summum bonum*, from whence sprang all good ; and a *summum malum*, from whence issued forth all evil. Now the loose and luxurious lives of such as had a profession upon them, hardened these in their errors, and caused them with open mouth greatly to reproach and deeply to censure the sincerest Saints. And *Chrysostom* preferred brute beasts before luxurious persons ; for they go from belly to labour, when the luxurious person goes from belly to bed, or from belly to Cards or Dice ; if not, to something that is worse. And *Augustine* well observes, that God hath not given to man talons and claws to rent and tear in pieces, as to Bears and Leopards ; nor horns to push, as to Bulls and Unicorns ; nor a sting to prick, as to Wasps, and Bees, and Serpents ; nor a bill to strike, as to Eagles and Ostriches ; nor a wide mouth to devour, as to Dogs and Lyons, but a little mouth, to shew that man shou'd be very temperate, both in his eating and drinking. How

August. de moribus Ecclesie, cap. 34.

applicable these things are to the luxurious persons that lived within and without the Walls of London before it was turned into ashes, I shall leave the wise in heart to judge. But,

3.

Prov. 28. 20.

22.

See Josh. 7.

15. 21. 24. 25.

He (saith Chrysostom) that locks up ill-gotten riches in his counting-house, locks up a Thief in his countenance, which will carry all away, and if he look not the better to it, his precious Soul also.

Thirdly, Those great and horrid sins that were to be found in many mens Callings, viz. excessive worldliness, extortion, deceit, bribery, &c. these brought the sore Judgment of Fire upon us. When men are so greedy and mad upon the world, that they make haste to be rich by all sinful devices and cursed practices, no wonder if God burns up their substance, and turns their persons out of house and home. The coal-the Eagle got from the Altar, the Sacrifice, and carried it to her nest, set all on fire: So that Estate that men get by sinful ways and unwarrantable courses, first or last will set all they have on fire. He that resolves to be evil, may soon be rich, when the spring of conscience is screwed up to the highest pin, that it is ready to crack, when Religion is lock'd up in an out-room, and forbidden upon pain of death to look into the Shop or Ware-house; no wonder such men thrive and grow great in the world; but all the riches such men store up, is but fuel for the fire. *Hab. 2. 9. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. Verse 11. For the stone shall cry out of the wall, the beam out of the timber shall answer it. Verse 13. Behold, it is not of the Lord of Hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity. They had got great Estates by an evil covetousness, and God was resolved that he would make a bon-fire of all their ill gotten goods; and though they should venture their lives to save their goods, and quench the flames; yet all should be but labour in vain, according to that word, Jer. 51. 58. Thus saith the Lord of Hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burnt with fire, and the people shall labour in vain, and the folk in the fire, and they shall be weary. Though Babylon was a City of great fame, and state, and riches, and deservedly accounted one of the worlds*

worlds nine wonders ; though the compass of the Walls was 365 furlongs (or 46 miles) according to the number of the days in the year, and the height 50 cubits, and of so great a breadth, that Carts and Carriages might meet on the top of them ; yea, though it was so great and vast a City, that *Aristotle* saith, that it ought rather to be called a Country than a City, adding withal, that when the City was taken, it was three days before the furthest part of the City could take notice of it. Yet at last (according to the Word of the Lord) it was set on fire : and though the Inhabitants did weary and tire out themselves to quench the flames, and to save their stately houses and ill-gotten riches ; yet all was labour in vain, and to no purpose. In the days of *Pliny* it was an utter desolation, and in the time of *Hierom* it was turned into a Park, in which the King of *Persia* did use to hunt. So *Ezek.* 28. 18. *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick ; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. Verse 19. All they that know thee among the people shall be astonished at thee, thou shalt be a terrour, and never shalt thou be any more.* *Tyrus* among the Sea-bordering Cities, was most famous and renowned for Merchandise and Trade ; for thither resorted the Merchants of all Countries for Traffick of *Palestina*, *Syria*, *Egypt*, *Persia*, and *Affyria*. They of *Tarsus* brought thither Iron, Lead, Brass, and Silver. The *Syrians* brought thither Carbuncles, Purple, brodered Work, fine Linnen, Coral, and Pearl. The *Jews* brought thither their Honey, Oyl, Treacle, Cassia, and Calamus. The *Arabians* brought thither Lambs, Muttons, and Goats. The *Sabeans* brought thither their exquisite Spices and Apothecary-stuff, with Gold and precious Stones. Now by fraud and deceit they grew exceeding rich and wealthy, which in the close issued in their total ruine, according to that of the Prophet, *Zacha.* 9. 3, 4. *And Tyrus did build her self a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall*

*Curtius, lib. 4.
& Diod. Sicu-
lus, lib. 17.*

*Ezek. 27.
Isa. 23. 5, 6,
7, 8, 9.*

Jonah 3.

shall be devoured with fire. The *Tyrions* did hold themselves invincible, because of their situation, being round about environed by the Sea; but yet the Prophet tells them, that though they were compassed about with deep waters, yet they should be destroyed by fire, which was executed by *Alexander the Great*, as Historians testify. 'Tis not the strength, nor riches, nor situation, nor trade, nor honour, nor fame, nor antiquity of a City that can preserve it, when God before-hand has by fire determined the destruction of it. *Tyrus* was a City of the greatest Merchandising, 'twas a City of mighty Trade, they were set upon heaping up of riches by hook or by crook: So riches came in, though it were at the door of oppression, violence, or injustice, all was well. The Traffick of *Tyrus* was great, and the sins that attended that Traffick were very great, and for these God sent a devouring fire amongst them, which destroyed their Palaces and Treasuries, and reduced their glorious City to ashes. By the iniquity of their Traffick they had built Palaces and stately Houses, and filled their Shops, and Ware-houses, and Cellars with rich and choice Commodities; but when God brought *Nebuchadnezzar* upon them, what the *Chaldeans* could not destroy by the Sword, they consumed by fire, turning all their glorious Palaces, and stately Buildings, and costly Shops and Ware-houses into ashes, as Historians testify: So *Ninive* for greatness, riches, and antiquity, was one of the noblest Cities in the world, 'twas the Capital and chief City of the *Assyrian* Empire: and though God upon their repentance & humiliation did spare them for a time; yet afterwards she returning to her old trade of robberies, covetousness, extortions, fraud, deceitful dealings, &c. God delivered her up as a prey into the hands of many of her enemies, who wonderfully spoiled and pillaged her; and at last God gave her into the hands of the *Medes*, who brought her to a final and irrecoverable desolation, according to the Prophecy of the Prophet *Nahum*, *Nahum* 2. 10. *She is empty, and void, and waste, and the heart melteth, and the knees smite together, and much pain is in all loyns, and the faces of them all gather blackness* (that is, such blackness as is on the sides of a pot.)

Verse

Verse 13. *Behold, I am against thee, saith the Lord of Hosts, and I will burn her chariots in the smoke. The like Judgment fell upon Sidon, and upon that rich and renowned City of Corinth, which through the commodiousness of the Haven, was the most frequented place in the world for the Enter-courfe of Merchants out of Asia and Europe, and great and many were their sins about their Trade and Traffick; and for these she was finally destroyed, and turned into cinders and ashes by the Romans.*

See also Chap.
3. 12, 13--15.

Sabel.

Thucyd.

So Bribery is a sin that brings desolating and destroying Judgments both upon Persons and Places. *Amos 5. 10, 11. For as much therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stones, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them; for I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.* Bribery is one of those mighty sins, or one of those bony or big-boned sins, as the Hebrew hath it; for which God threatens to turn them out of house and home. Bribery is a bony sin, a huge sin, a hainous sin, a monstrous sin, a sin that is capable of all manner of aggravations; and therefore the Lord punisheth it with desolating Judgment. *Job 15. 34. And fire shall consume the tabernacles of bribery (or the receivers of gifts, as both the Hebrew and the Septuagint may be read.)* When wicked men build their houses, their Tabernacles by pilling and polling, by bribery, cheating, defrauding, or over-reaching others, 'tis a righteous thing with God to set their houses on fire about their ears. Thus *Dioclesian* had his house wholly consumed by Lightning and a flame of fire that fell from Heaven upon it, as *Eusebius* tells us. Upon such a generation of men as build their houses by bribery, or oppression, or deceit, &c. God many times makes good that word, *Job 18. 15. Brimstone shall be scattered upon his habitation;* and that word, *Micah. 3. 11, 12. The Heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money. Therefore shall*

*De vita Con-
stanti, lib. 3.*

Jer. 7. 4, 5.

Luke 19. 43,
44.

Prov. 17. 23.

Psal. 26. 10.

1 Sam. 8. 3.

Hos. 4. 18.

Micha. 7. 3.

Prov. 28. 21.

Prov. 30. 15.

shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. Bribery and Covetousness had over-run all sorts of such as were in Power and Authority, whether Civil or Ecclesiastical, and for this *Zion* must be plowed as a field, and *Jerusalem* become heaps, and the Mountain of the House as the high places of the Forest. By these exquisite terms the total and dismal desolation and destruction of *Zion*, *Jerusalem*, and the Temple, that famous House that was once worthily reckoned one of the seven Wonders of the World, is set forth unto us. That *Jerusalem*, that Gods House, and Temple wherein they so much trusted and gloried, should become as a mountainous Forest and Wilderness, was incredible to them; as the jumbling of Heaven and Earth together; or the dethroning of God, by taking the Crown from his Head, and thrusting of him from his Chair of State; and yet all this was made good according to that dreadful Prophecie of Christ: *There shall not be left one stone upon another.* These are the sad effects of Bribery, Covetousness, &c. So Prov. 29. 4. *The King by judgment establisheth the Land; but he that receiveth gifts (or bribes) overthroweth it.*

Ah, *London*! *London*! were there none within nor without thy Walls, that did take a gift out of the bosom, to pervert the ways of Judgment? were there none whose right hands were full of bribes? were there none like *Samuels* Sons, who turned aside after lucre, and took bribes, and perverted Judgment in the midst of thee? were here no Rulers nor others within nor without thy Walls, that did love to say with shame, Give ye? or that asked for a reward? or that with *Gebazi*, run after rewards? or that were not ready to transgress for a piece of bread? or that were not like the *Hoislecches* daughter, still crying out, give, give? *Themistocles* caused a brand of infamy to be set upon *Athens* his children, and all his posterity after him, because he brought gold from the King of *Persia* to corrupt, bribe, and win the *Grecians*. If all that were within and without the Walls of *London*, that received bribes, and run after rewards, had a brand

brand of infamy set upon them, I am apt to think many of them would be ashamed to walk the streets, who have once carried it with a very high hand.

Ah, London! London! were there none within nor without thy Walls, that had the ballance of deceit in their hands, and that loved to oppress; falsifying the ballances by deceit, and that had in their bags divers weights, that did sell by one measure, and buy by another, that had wicked ballances, and the bag of deceitful weights in their hands, their Houses, their Shops, their Ware-houses? Well, suppose there were many such within and without the Walls of London, what of that? why, then I would say,

Hof. 12. 7.
Amos 8. 5.
Deut. 25. 13.

Micha. 6. 11.

1.

Levit. 19. 13.
Mark 10. 19.
1 Cor. 7. 5.

2.

3.

First, Such run counter-crofs to divine Commands, *Levit. 19. 35, 36. Ye shall do no unrighteousness in judgment, in measure, in weight, or in measure. Just ballances, just weights, a just Ephah, and a just bin shall ye have. Ezck. 45. 10. Ye shall have just ballances, and a just Ephah, and a just bath. Deut. 25. 13, 14, 15. Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee. We have a common Saying, Weight and measure is Heavens treasure. But,*

Secondly, Such persons and such practices are an abomination to the Lord, *Deut. 25. 16. For all that do such things, and all that do unrighteousness, are an abomination unto the Lord thy God. Prov. 11. 1. A false ballance is abomination to the Lord. Prov. 20. 10. Divers weights and divers measures, both of them are alike abomination to the Lord, and a false ballance is not good. Now mark, the very weights and measures are an abomination to the Lord, how much more the men that make use of them? But,*

Thirdly, Such act counter-crofs to Gods delight, *Prov. 11. 1. A just weight is his delight. Prov. 16. 11. A just weight and ballance are the Lords. They are commanded by the Lord, and commended by the Lord, and they are the delight of the Lord. But,*

N

Fourthly,

4. Fourthly, Such aſt counter-croſs to his Nature, which is holy, juſt, and righteous, and to all his adminiſtrations, which are full of righteouſneſs, juſtice, and equity. But,
 Ezck. 18. and Chap. 33. 17. 20. 29.

5. Fifthly, Such aſt counter-croſs to the very Light and Law of Nature, by not dealing by others, as they would have others deal by them. They are the very botches of the Land, and enemies to all Civil Society. But,
 Math. 7. 12.

6. Sixthly, Such ſtir up the anger and indignation of God againſt themſelves, Ezek. 22. 13. *Behold, therefore I have ſmitten mine hand at thy diſhoneſt gain which thou haſt made, or at thy covetouſneſs (as ſome render the Hebrew word) or at thy money gotten by fraud and force, and over-reaching and cheating of others (as others render it.)* God is here ſaid to ſmite his hands at their diſhoneſt gain, to note the greatneſs of his anger, wrath, and indignation againſt them; and his readineſs and reſolvedneſs to take vengeance on them, by animating, ſtigating, encouraging, and ſtirring up the Chaldeans to deſtroy their perſons by the Sword, and to conſume their riches and houſes by fire, Chap. 21. 17. God has no hand to ſmite; but this is ſpoken after the manner of men, who oftentimes expreſs the greatneſs of their wrath and rage by ſmiting their hands one againſt another. God to ſhew the greatneſs of his ſpleen and rage (in a holy ſenſe) againſt them for their diſhoneſt gain, expreſſes it by the ſmiting of his hands. 1 Theſ. 4. 6. *That no man go beyond or diſfraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch; firſt or laſt vengeance will reach them, who make it their buſineſs, their trade to over-reach others.* But,

7. Seventhly, Such aſt counter-croſs to the Examples of the moſt eminent Saints. To the Example of Moſes, Numb. 16. 15. *I have not taken an aſſ from them, neither have I hurt one of them.* Of Samuel, 1 Sam. 12. 3, 4, 5. Of Zacharias and Elizabeth, Luke 1. 5, 6. Of Paul, Acts 24. 16. yea, to the Examples of all the Apoſtles (Judas excepted) 2 Cor. 1. 12. Chap. 7. 2. *Receive us, we have wronged no man, we have*

have corrupted no man, we have defrauded no man. But,

Eightly and lastly, Such aſt counter-croſs to their own everlaſting happineſs and bleſſedneſs, 1 Cor. 6. 8, 9. Nay, you do wrong and defraud, and that your brethren: *Know ye not, that the unrighteous ſhall not inherit the Kingdom of Heaven?* Unrighteous perſons may hear much of Heaven, and talk much of Heaven, and ſet their faces towards Heaven, but they ſhall never inherit the Kingdom of Heaven. God himſelf has lockt faſt the gate of bleſſedneſs againſt the unrighteous; and therefore all the world ſhall never be able to open it. Heaven would be no Heaven, but a Hell, if the unrighteous ſhould inhabit there. To ſum up all; If ſuch perſons run counter-croſs to Gods commands, if their perſons and practices are an abomination to the Lord, if they aſt counter-croſs to Gods delight and to his Nature; yea, to the very Light and Law of Nature, to the beſt Examples, and to their own happineſs and bleſſedneſs, is it any wonder then to ſee divine Juſtice ſet ſuch mens houſes on fire about their ears, and to ſee the flames conſume ſuch Eſtates as were got either by fraud or force, by craft or cruelty, &c.

Now the gaining of the things of this world by hook or by crook, or by ſuch wicked courſes and curſed practices that we have been diſcourſing on, I cannot charge upon the people of God, that did truly fear him, whoſe habitations were once within or without the Walls of London, becauſe ſuch practices would neither ſtand with Grace, nor with the Honour of God, nor with the Credit of Religion, nor with the Law of God, nor with the Law of Nature, nor with the Peace of a Saints Soul. Beſides, 'tis very obſervable to me, that thoſe that have the ballances of deceit in their hand, are called *Caananites* in that 12. of *Hoſ. 7. He is a merchant, the ballances of deceit are in his hand, he loveth to oppreſs*, Heb. He is *Canaan*, that is, a meer natural man, that hath no common honeſty in him, a money-merchant, one that cares not how he comes by it, ſo he may have it; one that counts all good ſiſh that comes to his net, though it be through cunning contrivances or violent practices. But,

4.

Levit. 26.
Deut. 28.
Turn to that
Jer. 30. 23,
24.

Fourthly, Desperate incorrigibleness and unreformedness under wasting and destroying Judgments, brings the desolating Judgment of Fire upon a people, Isa. 42. 24, 25. *Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his Law. Therefore he hath poured upon him the fury of his anger, and the strength of battel, and is hath set him on fire round about, yet he knew not; and is burned him, yet he laid it not to heart.* Levit. 26. 27, 28. 31, 32, 33. *And if ye will not for all this hearken unto me, but walk contrary unto me, then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And I will make your Cities waste, and bring your Sanctuaries unto desolations. And I will bring the Land into desolation, and your enemies which dwell therein, shall be astonished at it. And I will scatter you among the Heathen, and will draw out a sword after you; and your Land shall be desolate, and your Cities waste.* Isa. 1. 5, 7, 8. *Why should you be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint; your Country is desolate, your Cities are burnt with fire: your Landstrangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged City.* Amos 4. 6, 7, 8, 9, 10, 11. *And I also have given you cleanness of teeth in all your Cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one City, and caused it not to rain upon another City, one piece was rained upon, and the piece whereupon it rained not withered. So two or three Cities wandered unto one City to drink water, but they were not satisfied; yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew, when your gardens, and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt; your young*

men

men have I slain with the sword, and have taken away your borders, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand pluckt out of the burning: yet have ye not returned unto me, saith the Lord. By all these Scriptures 'tis most evident, that desperate incorrigibleness and unreformedness under wasting and destroying Judgments, brings the fiery Dispensations of God upon a people. Ah, London! London! how long has the Lord been striving with thee by his Spirit, by his Word, by his Messengers, by his Mercies, and by lesser Judgments, and yet thou hast been incorrigible, incurable, and irrecoverable under all? God lookt that the Agues, Fevers, small Pox, strange Sicknesses, want of Trade, & Poverty that was coming on like an armed man upon thee, with all the lesser Fires that have been kindled in the midst of thee, should have awakned thee to repentance; and yet under all, how proud, how stout, how hard, how obdurate hast thou been? God lookt that the bloody Sword that the Nations round hath drawn against thee, should have humbled thee, and brought thee to his foot; and yet thou hast rejected the remedy of thy recovery. God lookt that the raging devouring Pestilence that in 1665. destroyed so many ten thousands of thy Inhabitants, should have astonished thee, and have been as a Prodigy unto thee, to have affrighted thee out of thy sins, and to have turned thee to the most High: But yet after so stupendious and amazing Judgments, thou wast hardened in thy sins, and refusedst to return. By all these divers kinds of Judgments, how little did God prevail with thy Magistracy, Ministry, or Commonalty to break off their sins, to repent, and to abhor themselves in dust and ashes? Hath not God spent all his Rods in vain upon thee? were not all sorts of men generally seven times worse after those wasting Judgments then they were before? and therefore thou hast cause to fear that this is that which hath kindled such a devouring Fire in the midst of thee, and that hath turned thy glory into shame, thy Riches, Palaces, and stately Houses into ashes. When after the.

Jer. 24. 2. 3.

Hos. 5. 12. 14.

the raging Pestilence men returned to the City, and to their Estates, and Trades, &c. they returned also to their old sins, and as many followed the world more greedily then ever; so many followed their lusts, their sinful courses more violently then ever: and this has ushered in thy desolation, O *London*. The Physitian when he findeth that the potion which he hath given his Patient will not work, he seconds it with one more violent: and thus doth the Chirurgeon too; if a gentle plaister will not serve, then he applies that which is more corroding; and to prevent a gangrene, he makes use of his cauterizing knife, and takes off the joynt or member that is so ill affected: So doth the great God; when men are not bettered by lesser Judgments, he sends greater Judgments upon them. God was first as a moth to *Ephraim*, which consumed him by little and little; but when that would not better him, and reform him, then the Lord comes as a Lyon upon him, and tore him all to pieces. If the dross of mens sins will not come off, he will throw them into the melting-pot again and again, he will crush them harder and harder in the press of his Judgments, and lay on such Irons as shall enter more deep into their Souls. If he strike, and they grieve not; if he strikes again, and they tremble not; if he wounds, and they return not, then 'tis a righteous thing with God to turn men out of house and home, and to burn up their comforts round about them. Now this has been thy case, O *London*, and therefore God has laid thee desolate in the eyes of the Nations.

Now this desperate incorrigibleness and unreformedness under wasting and destroying Judgments, I cannot groundedly fix upon those who did truly fear the Lord within and without the Walls of *London*, because they made it their business (according to the different measures of grace they had received) to mourn under wasting Judgments, and to lament after the Lord under wasting Judgments, and to be bettered and reformed under wasting Judgments, and not only understand, but also to obey the voice of the Rod. Their earnest prayers, strong crys, bitter tears, sad sighs, and heavy groans under wasting Judgments, may sufficiently evi-

dence

dence that they were not incorrigible under wasting Judgments. But,

Fifthly, Insolent and cruel oppressing of the Poor, is a sin that brings desolating and destroying Judgments upon a people. God sent ten wasting Judgments one after another upon Pharaoh his People and Land, to revenge the cruel oppression of his poor people, *Prov. 22. 22, 23. Rob not the poor because he is poor, neither oppress the afflicted in the gate. For the Lord will plead their cause.* To rob and oppress the rich is a great sin; but to rob and oppress the poor is a greater; but to rob and oppress the poor, because he is poor, and wants money to buy justice, is the top of all inhumanity and impiety: To oppress any one is a sin; but to oppress the oppressed, is the height of sin. Poverty, and want, and misery should be motives to pity; but oppressors make them the whet-stones of their cruelty and severity, and therefore the Lord will plead the cause of his poor oppressed people against their oppressors without fee or fear; yea, he will plead their cause with pestilence, blood, and fire. Gog was a great oppressor of the poor, *Ezek. 38. 3, 9, 10, 11, 12, 13, 14. And God pleads against him with pestilence, blood, and fire. Verse 22 And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his bands, and upon the many people that are with him; an overflowing rain, and great hail-stones, fire and brimstone.* Such as oppress a man and his house, even a man and his heritage, they take the surest & the readiest way to bring ruine upon their own houses. *Isa. 5. 8. Wo unto them that joyn house to house, and field to field, till there be no place, that they may be placed alone in the midst of the earth.* But mark what follows, verse 9. *In mine ears, said the Lord of Hosts, of a truth many houses shall be desolate, even great and fair, without inhabitants, of a truth many houses shall be desolate.* This is an Emphatical form of swearing, 'tis as if the Lord had said, Let me not live, or let me never be owned or accounted a God, or let me never be looked upon as a God of truth, a God of my word; let me never be believed nor trusted more for a God, if I do not lay desolate the houses of oppressors, the great houses

Exod. 3. 9.

Mich. 2. 1, 2.

ses

les of oppressors, the fair houses of oppressors; yea, the multitude and variety of the houses of oppressors. So Amos 3. 9, 10, 11. *Publish in the palaces at Ashdod, and in the palaces in the Land of Egypt, and say, Assemble your selves upon the mountains of Samaria: and behold the great tumults in the midst thereof, and the oppressed (or oppressions) in the midst thereof. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces. Therefore, thus saith the Lord God, an adversary there shall be, even round about the Land, and he shall bring down thy strength from thee, and thy palaces shall be spoiled. Now mark the 15. verse, And I will smite the winter-house, with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, saith the Lord. In their Palaces, and in their Winter and Summer-houses they stored up all the riches, preys and spoils that they had got by oppression. But God tells them, that their Palaces should be spoiled, and that he would smite the Winter-house upon the Summer-house (so the Hebrew runs) God was resolved that he would dash one house against the other, and lay them all on heaps. Though their Palaces and houses were never so rich, and strong, and stately, and pompous, and glorious, and decked, and adorned, and enamelled, and checkered; yet they should all down together. So Zach. 7. 10, 11. 14. Oppress not the widow nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your hearts. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Well now, mark what follows, verse 14. But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed thorow, nor returned; for they laid the pleasant Land (or as the Hebrew has it, the second Land of desire) desolate. Palestine was a very pleasant Land, a Land which flowed with milk and honey, a Land which was the glory of all Lands; God had made it as his Paradise, and enriched it with all plenty and pleasure, and above all with his presence and residence in his City and Temple; but they by oppressing the poor, the widow, and the fatherless, laid all desolate.*

desolate, Jer. 12. 12. O house of David, thus saith the Lord, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it. Oppression lays a people open to Gods fury, it provokes the Lord to turn their all into unquenchable flames. Psal. 12. 5. For the oppression of the poor, for the sighing of the needy: now will I arise (saith the Lord) I will set him in safety from him that passeth at him. Upon these words, Chrysostom saith; *Timeo quicumque pauperem injuriâ affecit; habetis vos potentiam & opes, & judicium benevolentiam; sed habent illi arma omnium validissima, luctus & ejulatus, quæ à cælis auxilium attrahunt. Hec arma domus effodiunt, fundamenta evertunt, hæc integras nationes submergunt*: Fear ye, whosoever ye be, that do wrong the poor, you have power and wealth, and the favour of the Judges; but they have the strongest weapons of all, sighings and groanings, which fetch help from Heaven for them. These weapons dig down houses, throw up foundations, overthrow whole Nations. Thus you see by all these clear Scriptures, that oppression is a sin that brings wasting and destroying Judgments upon a people.

Chrys. in Psal.
12.

Ah, London! London! was there no oppression and cruelty to be found within and without thy Walls? Eccle. 4. 1. So I returned, and considered all the oppressions that are done under the Sun, and behold, the tears of such as were oppressed, and they had no comforter: and on the side of their oppressors there was power; but they had no comforter. And behold the tears of such as were oppressed. The original word signifies *lachrymam*, non *lachrymas*, a tear, not tears; as if the oppressed had wept so long, and wept so much, that they could weep no longer, nor weep no more, having but only one tear left them. Were there not, O London! many of thy poor oppressed Inhabitants that wept so long, that they could weep no longer; and that wept so much, that they had but one tear left? O the crys and tears of the oppressed within and without thy Walls, did so pierce Gods ears, and so work upon his heart, that at last he comes down in flames of
O fire

Were there
none within
nor without
thy Walls, O
London! that
used his neigh-
bour without
wages, and
gave him
no reward
for his work,
that kept back
the hire of the
labourer, and
that were the
poor labour-
ers purse-
bearers, and
Cofferers,
whether they
would or no,
that fleeced
the poor to
feather their
own nests?
Deut. 24. 14,
15.
Exod. 22. 22,
23.
Zeph. 3. 3.

fire to revenge the oppressed. Were there no rich Citizens that did wrack their Tenants, and grind the faces of the poor, that took an advantage from their necessities to beat down the price of their Commodities, that so they might raise themselves on the poor's ruine? Were there no false weights, false wares, false lights, false measures to be found within and without thy Walls, by which the poor has been cheated, cozened, and oppressed? O how did the rich work upon the necessities of the poor, bringing them to such under-prizes, as hath undone both them and their making good that word, *Amos 8. 4. They swallow up the needy, and make the poor of the land to fail.* O the heavy burdens that have been laid upon the poor by their *Egyptian* Task-masters! what over-reaching of the poor, and what over-rating of the poor have been within and without thy Walls, O London! Thy poor, O London! did rise early, and go to bed late; they did fare hard, and lye hard, and work hard; and yet by reason of the cruelty, oppression, and unmercifulness of many of thy wealthy Citizens, they were hardly able to make any convenient supplies for themselves and their families. Oppression turns Princes into roaring Lyons, and Judges into evening Wolves: 'tis an unnatural sin, 'tis a sin against the light of Nature. No creatures do oppress them of their own kind. Look upon the Birds of prey, as upon Eagles, Vultures, Hawks, and you shall never find them preying upon their own kind. Look upon the wild Beasts of the Forest, as upon the Lyon, the Tyger, the Wolf, the Bear, &c. and you shall find them favourable to them of their own kind; and yet men unnaturally prey upon one another, like the fish in the Sea, the great swallowing up the small. 'Tis a sin against that great and common Rule of Equity, *Math. 7. 12. All things whatsoever ye would that men should do unto you, do ye even so to them.* Now no man in his wits would have another to wrong and oppress him in his Estate, Name, or Conscience; and therefore he should not wrong or oppress others in their Estates, Names, or Consciences: and therefore no wonder, if God punishes this sin with flames of fire. 'Tis thy oppressors, O London! that has turned thy glory into ashes.

Now

Now this insolent oppressing of the poor, is a sin that I cannot make good against the people of God, that did truly fear him in that great City. 'Tis a sin they have often bewailed and lamented before the Lord in their solemn Addresses to God. Where this sin is rampant, where it rules as a Prince upon the Throne, 'tis a clear evidence that the fear of the Lord is not in such mens hearts, *Levit. 25. 17. Ye shall not oppress one another, but thou shalt fear thy God.* Now this lyes fair in the words, *viz.* That such as do oppress others, they do not fear God: and such as do fear God, they will not oppress others. *Amaleck* was a great Oppressor of the poor people of God, and the Holy Ghost hath set this black brand of infamy upon him, that he feared not God. Had *Amaleck* feared the Lord, he would have been so far from oppressing the poor people of God, that he would have comforted them, and succoured them, and relieved them in the midst of their necessities, miseries, and distresses. The Jews oppressing one another, is attributed to their not fearing of God, *Nehem. 5. 9.* Oppression is so crying a sin against the Law of God, the Law of Grace, the Law of Nature, and the Law of Nations; that certainly it cannot be justly charged upon such, as have set up God in their hearts as the great Object of their fear. The word for oppression in the Hebrew is *Mispach*, which signifies a Scab, a Wound, a Leprosie. Now oppression is such a scab, a wound, a leprosie, as is not to be found upon those that have fellowship with the Father and the Son. Oppressors may boast of their profession, and call themselves Saints or the people of God; but God accounts them worse then *Scythians*, witness those dreadful woes that God has denounced against them in the blessed Scriptures, *Zeph. 3. 1. Wo to the oppressing City, Jer. 22. 13. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbours service without wages, and giveth him not for his work. Isa. 10. 1-3. Wo unto them that decree unrighteous decrees. To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless. And what will ye do in the day of*

Deut. 25. 18. Oppressors are persons destitute of the fear of God, and the want of the fear of the Lord is the Spring and fountain of the worst of sins, and that against which the Lord will come near in Judgment. Mala. 3. 5.

visitation, and in the desolation which shall come from far, to whom will ye flee for help? and where will ye leave your glory? Mich. 2. 1, 2. *Wo to them that devise iniquity, and work evil upon their beds: when the morning is light they practise it, because it is in the power of their hand. And they covet fields, and take them by violence: and houses, and take them away: so they oppress a man and his house, even a man and his heritage.* Now by all these dreadful woes 'tis further evident, that this horrid sin of insolent oppression cannot be charged upon the Called and Chosen of God; for where do you find in all the Scriptures the Vessels of Glory under those woes that are denounced against the ungodly? But,

6.

Sixthly, Rejecting the Gospel; contemning the Gospel, and slighting the free and gracious offers of Christ in the Gospel, brings the fiery Dispensation upon a people, and causes the Lord to lay their Cities desolate. *Math. 22. 2, 3, 4, 5, 6, 7. The kingdom of heaven is like unto a certain King, which made a marriage for his Son. And he sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made slight of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and intreated them spitefully, and slew them. But when the King heard thereof, he was wroth: and sent forth his armies, and destroyed those murderers, and burnt up their City.* In this Parable the Vocation of the Gentiles, and the Rejection of the Jews, is set forth. The Jews have the honour to be first called to the Marriage-feast; they are invited by the Prophets, and afterwards by the Apostles to partake of Christ and of all his royal Benefits and Favours which are displayed in the Gospel. God the Father was very willing and desirous to make up a match between Christ and the Jews, and between Christ and the Gentiles: and he is here called a King, to declare his divine Majesty, and to set forth the stateliness and magnificence of the Feast.

Calvin, Chry-
sostom.

Isa. 25. 8, 9.

Prov. 9. 1, 2,

3. 4, 5, 6.

Isa. 55. 1, 2, 3.

Feast. Marriage-feasts that are usually made by Kings, are full of joy, and full of state, full of splendor and glory; who can sum up the variety of dishes and dainties that then the Guests are feasted with? The variety of the glorious excellencies, favours, and mercies of Christ that are discovered and tendered by God in Gospel-offers, in Gospel-ordinances, is the Wedding-feast to which all sorts of sinners are invited; but here you see they slight, and scorn, and contemn both Master of the feast, and the matter of the feast, and all those servants that were sent to invite them to the feast; and hereupon the King was wroth, and sent forth his armies (the Romans, as most Interpreters do agree) and destroyed those murderers, and burnt up their City. About forty years after the death of Christ, the Lord to revenge the blood of his Son, the blood of his servants, and the contempt of his Gospel upon the Jews, brought his Armies, the Romans, against Jerusalem, who by fire demolished their Temple and City, and by sword and famine destroyed eleven millions of men, women, and children; and those that escaped fire, sword, and famine, were sold for slaves, and scattered among all the Nations. Christ and the way of Salvation by him, is the subject matter of the Gospel: The word 'Εὐαγγέλιον that is rendered Gospel, signifies glad Tydings, good News; and certainly Salvation by Christ is the best news, 'tis the greatest and the gladdest tydings that ever was brought to sinners ears. What the Psalmist had long before said of the City of God, *Glorious things are spoken of thee*, that I may truly say of the blessed Gospel, *Glorious things are spoken of thee, O thou Gospel of God*. The Gospel is called the glorious Gospel of the blessed God. The Gospel is a glorious Gospel in respect of the Author of it, and in respect of the Pen-men of it, and in respect of the glorious discoveries that it makes of God, of Christ, of the Spirit, of Heaven, and in respect of its glorious effect, in turning of poor sinners from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. Certainly *Solomons* natural History, in which he treated of all Trees, from the Cedar

Josephus de bell Judaic. lib. 7.

Psal. 87. 3.

1 Tim. 1. 11.

Acts 26. 18.

1 Kings 4. 33. Some are of opinion that it was burnt by the *Chaldees*, together with the Temple: others think that it was abolished by *Ezekiah*, because the people idolized it, as they did the Brazen Serpent.

1 Thes. 1. 5;
6, 7.

Luther com. in
Gen. cap. 19.

Cedar to the Hyssop, of all Beasts, Fowls, and creeping things, was a very rare and incomparable piece in its kind; yet one leaf, yea, one line of the Gospel is infinitely more worth, and of greater importance to us, then all that large Volume would have been. For what is the knowledge of Trees, and Birds, and Beasts, and Worms, and Fishes to the knowledge of God in Christ, to the knowledge of the great things of Eternity, to the knowledge of a mans sinful estate by Nature, or to the knowledge of his happy estate by Grace? doubtless to a Soul that hath tasted that the Lord is gracious, there is no Book to this of the Bible, *Acts* 19. 19. When the Lord had made it the day of his glorious Power to their Conviction, Conversion, and Salvation, they burnt their costly Books of curious Arts. And no wonder; for they had found the power and the sweet of a better Book, even of Gods Book upon their hearts. *Luther* speaking of the Gospel, saith, That the shortest line, and the least letter thereof, is more worth then all Heaven and Earth: he tasted so much of the sweetness of the Gospel, and saw so much of the glory and excellency of the Gospel, that he would often say to his friends, that he would not take all the world for one leaf of the Bible. *Rab. Chiia* (in the *Jernsalem Talmud*) saith, that in his account all the world is not of equal value with one word out of the Law. *Israel* had three Crowns (as the *Talmud* observes) 1. of the King, 2. of the Priest, 3. of the Law; but the Crown of the Law was counted by them the chiefest of the three: then what is the Crown of the Gospel to all those upon whom the Gospel is come in power? How divinely did that Poet speak, who said, He could read God in every leaf on the Tree, and that he found his Name written on every green herb; and shall not we read God, and Christ, and Grace, and Mercy in every leaf, yea, in every line of the Gospel? The Bible, saith *Luther*, is the only Book, all the books in the world are but waste paper to it: so highly did he prize it, and so dearly did he love it. Contempt of the Gospel is a great indignity cast upon the great God, and a great indignity cast upon Jesus Christ; for though the Law was delivered by *Moses*, yet the Gospel was deliver-

delivered by Jesus Christ. And if they escaped not who despised him that spake from earth, of how much sorer punishment are they worthy that contemn him that speaks from Heaven? If the Book of the Law happen to fall upon the ground, the Jews custom is presently to proclaim a Fast. O Sirs! what cause then have we to fast and mourn when we see the glorious Gospel of God fallen to the ground, scorned, despised, contemned, and trampled upon by all sorts of sinners? Contempt of the Gospel is a sin of the greatest ingratitude. In the Gospel God offers himself, his Son, his Spirit, his Grace, his Kingdom, and all the Glory of another World. Now for men to despise and contemn these offers, is the highest ingratitude and unthankfulness imaginable; and therefore no wonder, if God burn such men up, and turn them out of house and home: Such justly deserve the worst of Judgments, who despise the best of mercies. The strongest and the sweetest wine always makes the sharpest vinegar; the freest, the richest, and the choicest offers of mercy, if slighted and contemned, turn into the greatest fury and severity. Divine wrath smoaks and burns against none so fiercely, as it doth against those who are despisers of Gospel-mercies. When gold is offered, men care not how great or how base he is that offers it: neither is it material by whom the Gospel is brought unto us, whether it be brought unto us by *Isaiah*, as some think, a Prophet of the blood Royal, or by *Amor* from amongst the Herdmen of *Tekoa*. Let the hand be more noble or more mean that brings it, if it be slighted and contemned, provoked Justice will revenge it. Such as slight the Gospel, and contemn the Gospel, they sin with a high hand against the remedy, against the means of their recovery. This is the condemnation, this is that desperate sin that hastens Judgments upon Cities and Countries, as *Jury*, *Asia*, *Bohemia*; and other parts of the world have sadly experienced. He that hath ear poyson, and shall despise the means of his recovery, must certainly dye for it. He who when he hath committed Treason against his Prince, shall not only refuse, but scorn and slight his Princes favour and pardon, and sling it from him with disdain, is assuredly

Heb. 2. 3.
Chap. 10. 28,
29.

Hierom reports of *Uzzab*, that his shoulder was shrunk up and withered; he carted the Ark when he should have carried it on his shoulder: therefore that part was branded for it.

Joh. 3. 19.

1 Joh. 5. 19.
Math. 4. 16.

past all help and hope. Sins against the Gospel are sins of a greater size, of a louder cry, and of a deeper dye, then sins against the Law are, and accordingly God suits his Judgments. Where the Gospel shines in power, it will either mend a people, or mar a people: it will either better them, or worsen them; it will either fit them for the greatest good, or it will bring upon them the greatest evils: Where it doth not reform, there it will destroy. And this *London* hath found by woful experience. Slighting and contemning of the offers of grace in the Gospel, is a sin that is not chargeable upon the greatest part of the world, who lyeth in wickedness, and who sit in darkness, and in the region and shadow of death; yea, 'tis a sin that is not chargeable upon the Devils themselves, and therefore the more severely will God deal with those that are guilty of it. The Gospel hath for above this hundred years shined forth out of the dark and thick clouds of Popery and Antichristianism which had over-spread the Nation. And in no part of the Land hath the Gospel been preached with more clearness, spiritualness, life, power, and purity then in *London*. And Oh that I had not cause to say, that there was no part of the Nation where the Gospel was more undervalued, slighted, and contemned by many then in *London*! For,

1.

Math. 23. 37.
Luke 10. 16.

First, Where the faithful and painful Ministers of the Gospel are slighted and contemned as Ministers of the Gospel, there the Gospel is slighted and contemned. Now were there none within nor without thy Walls, O *London*! that did slight, scorn, reproach, and condemn the Embassadors of Christ, who were faithful to their Light, their Lord, their Consciences, and the Souls of their Hearers? But,

2.

Secondly, Where the Ministrations of the Gospel, where the Ordinances of the Gospel are slighted and contemned, there the Gospel is slighted and contemned; yea, where any one Ordinance of the Gospel is slighted and contemned, there the Gospel is slighted and contemned. Where Baptism is slighted and contemned, there the Gospel is slighted and contemned. Where the Lords Supper is slighted and contemned,

there the Gospel is slighted and contemned ; where the offers of the Gospel are slighted and contemned, there the Gospel is slighted and contemned ; where the commands of the Gospel are slighted and contemned, there the Gospel is slighted and contemned ; where the threatenings of the Gospel are slighted and contemned, there the Gospel is slighted and contemned ; where the promises of the Gospel are slighted and contemned, there the Gospel is slighted and contemned ; and where the comforts of the Gospel are slighted and contemned, there the Gospel is slighted and contemned. Now were there none within nor without thy Walls, O London, that did slight and condemn the Ministrations of the Gospel, the Ordinances of the Gospel ? When old Barzillai had lost his taste and hearing, he cared not for David's Feasts and Music. There were many within and without the Walls of London that had lost their spiritual taste and hearing, and so cared not for Gospel-ministrations, for Gospel-ordinances. There were many, who under a pretence of living above Ordinances, lived below Ordinances, and made light of Ordinances ; yea, who scorned, vilified, and contemned the precious Ordinances of Christ. *Thou art to them as a lovely song*, saith the Prophet : in the Hebrew it runs thus, *Thou art to them as one that breaks jests*. The Solemnity and Majesty of the Word was but as a dry jest unto them ; Ordinances were but as dry jests to many within and without the Walls of London, and therefore no wonder if God hath been in such good earnest with them who have made but a jest of those precious Ordinances, that are more worth than Heaven and Earth. Many came to the Ordinances too much like the Egyptian Dog, which laps a little as he runs by the side of Nilus, but stays not to drink. But,

Thirdly, Such as are weary of the Gospel, such slight the Gospel, such condemn the Gospel. Never were the Israelites more weary of Manna, than many within and without the Walls of London were weary of the plain and powerful preaching of the Gospel. We were better have a biting Gospel than a toothless Mass, said blessed Bradford. But were there not some that had rather have a toothless Mass than a biting

A man upon whom the Gospel hath wrought savingly, he will,
1. prize all the Ordinances,
2. praise all the Ordinances,
3. praise the Lord for all the Ordinances.
Luke 1. 5, 6.
2 Sam 19. 35.

Ezek. 33. 31,
32.

3.

Numb. 11. 6.
Amos 8. 5.

biting Gospel? Were there not many that were willing to let God go, and Gospel go, and Ordinances go, and all go, so they might be eased of their burdens and taxes, and greaten their relations, and have peace with all Nations, and enjoy a sweeping trade, and every one sit under his vine and under his fig-tree, eating the fat, and drinking the sweet, and enjoy liberty to dishonour the Lord, to gratifie their lusts, to damn their own Souls, and to bring others under their feet, so weary were they of the blessed Gospel?

4.

1 Cor. 1. 23.

Fourthly, Such as have but a low and mean opinion of the Gospel, such are slighers and contemnners of the Gospel; such as prefer every toy, and trifle, and fashion, and sinful custom, and base lust above the light of the Gospel, the power of the Gospel, the purity and simplicity of the Gospel, the holiness and sweetness of the Gospel, such are slighers and contemnners of the Gospel. Though it be better to present truth in her native plainness, then to hang her ears with counterfeit Pearls; yet there were many that set a greater price upon the arts, the parts, the gifts, the studied notions and Seraphical expressions of their Ministers, then they did upon the Gospel it self: and what was this but to prefer the Handmaid before the Mistress, the Servant before his Lord, the flowers about the dish before the meat that was in the dish, the chaff before the Wheat, and Pebbles before the richest Pearls? The Gospel is the field, and Christ is the Treasure that is hid in that field; the Gospel is a Ring of gold, and Christ is the Pearl in that Ring of gold: and yet how many were there within and without the Walls of London, that put no considerable price or value upon the Gospel? But,

5.

Fifthly, Such as wilfully disobey the Gospel, and live and walk in ways quite cross and contrary to the Gospel, such are slighers and contemnners of the Gospel, and accordingly the Lord will deal with them: Take one Text for all, 2 Thes. 1. 7, 8, 9. *And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that*
know

know not God, and that obey not the Gospel of our Lord Jesus. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. This is a more terrible Text against all such as are either ignorant of the Gospel, or that disobey the Gospel, then any is to be found in all the Old Testament. In the last day Christ will take vengeance in flaming fire on them that disobey his Gospel, and that walk contrary to the Rules of his Gospel; and therefore no wonder, if before that day he lays their habitations desolate by a flaming fire, whose lives give the lye to his glorious Gospel. These men above all others, expose the Gospel to the derision and contempt of the basest and vilest men. When some of the Heathens have lookt upon the loose lives of Professors, they have said, *Aut hoc non est Evangelium, aut hi non sunt Christiani*. Either this is not the Gospel, in which there is so much goodness, or these are not Christians, in whom there is none at all. Did you never hear nor read of one, who eying the loose conversations of Professors, cryed out, *Sit anima mea cum Philosophis*, Let my Soul be rather with the honest Philosophers (who were Heathen) then with these wicked lewd men that are called Christians? Now were there none within nor without the Walls of London that did wilfully disobey the Gospel, and that walkt in ways quite cross and contrary to the Gospel? surely there were, and therefore at their doors we may safely lay the burning of London. But,

Sixthly and lastly, Such as slighted, scorned, and contemned the faithful, sincere, serious, gracious, and conscientious Professors of the Gospel, such slighted, scorned, and contemned the Gospel it self. When the Jews were in prosperity, it was the manner of the Samaritans to repute themselves their nearest Cousins. When the Jews were in a thriving and flourishing condition, then the Samaritans could derive their Pedigree from Ephraim and Manasses, the Sons of Joseph: but when the Jews were in any great affliction, or under persecution, then they would deny all acquaintance with them, and all relation to them. When Profession was

6.

*Joseph. Antig.
lib. 11, cap. 8*

in fashion, and Religion was in credit, how many were there within and without the Walls of *London*, that did pretend to be kin, to be Cousins to the serious, conscientious, and sincere Professors of the Gospel, who since the day of their affliction, have not only denied all acquaintance with them, and renounced all relation to them, but also are turned slighers, scorers, and contemners of them? if these may not be reckoned among the slighers, scorers, and contemners of the Gospel, I do not know who may. To sum up all, I have shewed you that slighting, scorning, and contemning of the Gospel, is a sin of that high nature, that it provokes the Lord to lay Cities desolate. I have shewed you the greatness of that sin, and the persons that are guilty of it; so that now you may point with a finger to those persons that have laid *London* in ashes.

But before I close up this Particular, give me leave to say, That this sin of slighting, scorning, and contemning of the Gospel, I dare not charge upon those that truly fear the Lord, and that have found the Gospel to be a Gospel of power upon their own Souls, turning them from darkness to light, and from the power of Satan to Jesus Christ. And I shall freely give you my Reasons, that you may be the better satisfied, that 'twas not so much their sins as your own, that has brought down that heavy Judgment of Fire upon the City, wherein once you and they had your respective habitations. My Reasons are these.

1 Thes. 1. 5,
6, 7.
Acts 26. 18.

I.

Ezek. 9. 4. 6.

First, Those that did truly fear the Lord, and that had experienced the power of the Gospel in a saving way upon their own Souls, they did frequently before the Lord bewail and mourn over (both together and apart) that heinous sin of slighting, scorning, and contemning of the Gospel which many were guilty of, whose habitations were then some within, and others without the Walls of *London*. The Jews have a Law which enjoins them to take up any paper which they see lying on the ground, and the reason is, lest happily the Name of God be written in the paper, and ignorantly

rantly trodden under foot. Though Christians ought to be free from such superstitious curiosities ; yet they ought to be very careful, that the least title of the Gospel, the least command of the Gospel be not trod under foot. Now the Saints who once lived within and without the Walls of London, who through grace have experienced the saving power of the Gospel upon their own Souls, how have they mourned and lamented to see that glorious Gospel of Christ trod under foot, which they have layen so near their hearts ! and therefore I cannot fairly charge this sin upon them. But,

Secondly, Slighting, scorning, and contemning of the Gospel, is a great step towards the sin against the holy Ghost, and a sin of so great a cry, and so deep a dye, that I cannot at present find where 'tis in Scripture charged upon such as truly fear the Lord, and that have really experienced the power of the Gospel in a saving way upon their own Souls ; and therefore I cannot fairly charge this sin upon them.

Thirdly, Next to God, the Gospel is the most sweet and delightful thing in all the world to gracious Souls, who have experienced the saving power of it upon themselves. *Luther* found so much sweetness in it, that it made him say, that he would not live in Paradise if he might without the Word (*as cum Verbo etiam in inferno facile est vivere*) but with the Word he could live in Hell it self. Dolphins, they say, love Musick, and so do gracious Souls love the Musick of the Gospel. The Gospel is like the stone *Garamantides*, that hath drops of gold within it self, enriching all that will embrace it, and conform to it : and this the Saints have found by experience, and therefore they cannot but delight in it, and draw sweetness from it. *Aglutinidas* never relished any dish better then what was distastd by others : So do the Saints relish that Gospel best that others distaste most ; and therefore I cannot charge this sin fairly upon them. But,

Fourthly, There are none that do so highly prize the Gospel, and that set so high a value upon the Gospel, as those do

2.

Heb. 2. 3.
Chap. 10. 28,
29.

3.

Psal. 19. 10,
11.
Psal. 119. 72.
103. 127.
Job 23. 12.
Austin crys, a-
way with our
writings, that
room may be
made for the
Book of God.

4.

Rev. 12. 11.
 Rev. 2. 12, 13.
 Heb. 11. 33,
 38.
Luther speaking of the Gospel, saith, that the shortest line and the least letter thereof is more then all Heaven and Earth.
Tertul. Apol. cap. 5.

do who have experienced the saving power of the Gospel upon their own Souls; such prefer the Gospel before all their nearest and dearest concerns and enjoyments that they have in this world: As might be made evident from their practice in the primitive times, and in the *Marian* days, and in those late years that are now past over our heads. The Tabernacle was covered over with red (and the purple Feathers tell us, they take that habit for the same intent) to note, that we must defend the truth of the Gospel, even to the effusion of blood: and this they have made good in all the Ages of the World, who have found the saving power of the Gospel upon their own Souls. *Tertullian* concludes, that the Gospel must needs be a precious thing, because *Nero* hated it; and indeed it was so precious to the Saints in his days, that they very willingly and chearfully laid down their lives for the Gospel sake. Now the same Spirit rests upon the Saints in our days, and therefore upon this ground I cannot charge that horrid sin of slighting, scorning, and contemning of the Gospel upon them. *Israel* had three Crowns (as the *Talmud* observes) 1. of the King, 2. of the Priest, 3. of the Law; but the Crown of the Law, that was the chief of the three.

5.

Fifthly, Who were so ready and free to countenance the Gospel, and to maintain the Gospel, and to encourage the faithful and painful Preachers of the Gospel, as those that had found the sweet of the Gospel, and the saving power of the Gospel upon their own Souls. They like well of Religion without expence in *Basil*, and a Gospel without charge in *Nazianzene*; but if it grow costly, 'tis no commodity for their money. Now this was the very frame and temper of many thousands in *London*, who never experienced the saving work of the Gospel upon their poor Souls: but they were of another frame and temper of spirit in *London*, upon whom the Gospel was fallen in power; and therefore I may not charge upon them this odious sin of slighting, scorning, and contemning the Gospel. But,

6.

Sixthly, Who were there within or without the Walls of *London*,

London, that were so much in a hearty and serious blessing, prailing, and admiring of the Lord and his goodness, for bringing them forth in Gospel-times, as those that had a saving work of the Gospel upon their own Souls? When *Alexander* was born, his Father *Philip* blessed such Gods as he had, not so much that he had a Son, as that he had him in *Aristotles* days: he was thankful for natural and moral discoveries. The clearest, the choicest, the fullest, and the sweetest visions and discoveries that we have of God on this side Eternity; we have in the Gospel, and this they frequently experience, who have found the Gospel falling in power upon their Souls; and therefore they cannot but always have Harps in their hands, and Hallelujahs in their mouths upon this very account, that they have lived under the warm Sun-shine of the Gospel; and therefore I shall not charge this vile sin of slighting, scorning, and contemning the Gospel upon them who above all other men were most exercised in a serious and hearty blessing and prailing of God for his glorious Gospel. Some there were that blest God for their yearly incomes; and others there were that blest God for their prosperous relations and friends: and many there were that blest God for their deliverance from various perils and dangers. But those that had the Gospel working in power upon them, they made it their business and work above all to bless the Lord for the Gospel; and therefore who dare charge upon them the contempt of the Gospel? But,

Rev. 14. 1, 2.
3, 4.
Chap. 19. 1.
to vers. 8.

Seventhly and lastly, There were none within nor without the Walls of *London*, that have suffered so many things, and such hard things for the enjoyment of the Gospel in its power and purity, as they have done who have found the powerful and saving work of the Gospel upon their own Souls: such have been as signs and wonders in *Israel*, in *London*. Now what folly and vanity would it be to charge them with slighting, scorning, and contemning of the Gospel, who have been the only sufferers for the Gospel sake. And thus much for the twelfth sin that brings the fiery Dispensation upon Cities and People.

7.

Ma. 8. 12.

The

1 Sam. 23. 7.
 1 Kings 4. 13.
 2 Chron. 8. 5.
 Chap. 14. 7.
 Jer. 49. 31.
 and Chap. 51.
 30.
 Lam. 2. 9.
 Amos 1. 9.

The sin that brings the fiery Dispensation upon a People, and that provokes the Lord to lay their Cities desolate, is a course, a trade of lying, *Nabum 3. 1. Wo to the bloody City, it is all full of lyes.* Verse 7. *'And it shall come to pass, that all they that look upon thee, shall flee from thee, and say Nineveh is laid waste, who will bemoan her? whence shall I seek comforters for thee?* Verse 13. *Behold, thy people in the midst of thee are women: the gates of thy land shall be set wide open to thine enemies: the fire shall devour thy bars, that is, thy strong holds;* for so the word *bars* is frequently taken, as you may see by comparing the scriptures in the Margine together. *Nineveh was a great City, a rich City, a populous City, a trading City; 'twas a City that was wholly made up of fraud and falshood; it was all full of lyes, or it was full of all sorts of lyes: there was no truth to be found either in her private contracts, or in her publick transactions and capitulations with other Nations; and therefore the Lord resolves to lay her desolate, and to consume her with fire.* So *Jer. 9. 3. And they bend their tongues like their bow for lyes.* Verse 5. *And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lyes, and weary themselves to commit iniquity.* Verse 9. *Shall I not visit for these things? saith the Lord: Shall not my soul be avenged on such a nation as this?* Verse 10. *For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up: so that none can pass through them, neither can men hear the voice of the cattel, both the fowl of the heavens, and the beasts are fled, they are gone.* Verse 11. *And I will make Jerusalem heaps (as London is this day) and a den of dragons, and I will make the cities of Judah desolate, without an inhabitant.* Verse 12. *Who is the wise man that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth, and is burnt up like a wilderness that none passeth through?* The Jews had so inured and accustomed their tongues to speak lyes, they had got such a haunt, a habit, and custom of lying, that they could not leave it: And this was the procuring cause of that dreadful and utter devastation

Jer. 13. 23.

station that beset their City and Country. *Hos. 4. 1, 2, 3.* Hear the Word of the Lord, ye children of Israel, for the Lord hath a controversie with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. This people made it their common practice to lye, they were given up to a course, a trade of lying, which God here threatens to punish with an extream and universal desolation. A lye is a voluntary and wilful telling of an untruth, with a purpose to deceive; so that three things are required to the nature of a lye. 1. There must be an untruth and falseness in the thing. 2. This untruth must be known to be so, he must be conscious to himself that it is false. 3. He must have an intent and purpose to utter this falsehood with a desire or design to deceive another by it. *Augustine* makes eight sorts of Lyes; but the School-men reduce all to three. 1. Is *jocosum*, the sporting Lye. 2. Is *officiosum*, the helpful Lye. 3. Is *perniciosum*, the pernicious and hurtful Lye.

First, There is *mendacium jocosum*, the sporting Lye; and this is when men will lye and tell untruths to make men sport, to make men merry. Of this sin the Prophet *Hosea* complains, *Chap. 7. 3.* They make the King glad with their wickedness, and the Princes with their lies. Courtiers frame fictions, and tell ridiculous stories to delight Princes. Among many Courtiers loud lyes are esteemed ornaments and elegancies of speech; and none are accounted so sweet and pleasant in their discourse, as those that can tell the most pleasing lyes: but such Mirth-mongers and Mirth-makers may do well to remember, that such kind of mirth will bring bitterness in the end. If for every idle word that men shall speak, they must give an account in the day of Judgment, then surely much more for every lying word. And if foolish talking and jesting be condemned, then surely lying talking, and

1.

It is a received opinion in these days, that, *Qui nescit dissimulare, nescit vivere.*

Math. 12. 36.
Phil. 5. 4.

Q

jesting

jesting shall be much more condemned, if not here, yet in the great day, when all lying Jesters shall hold up their hands at Christs Bar. Now were there none within nor without the Walls of London, that were guilty of merry lyes, of sporting lyes? But,

2.

Exod. 1. 15.
to the 20.

Josh. 2. 1. to
vers. 9.

1 Kings 13.
14. to 27.

Gen. 27. 19.

Rom. 3. 8.

Job 13. 7.

Secondly, There is *mendacium officiosum*, the officious lye, the helpful lye; and that is when a man lyes to help himself or others at a pinch, at a dead lift. When men lye either to prevent some danger they fear, or else to bring about some good they desire, then they tell an officious lye. Thus the *Egyptian* Midwives lyed, and thus *Rahab* lyed, and thus the old Prophet lyed, who contrary to the command of God, perswaded the man of God to go back and eat bread with him under the pretence of a divine Revelation. And thus *Jacob* told his father an officious (threefold) lye, but he hardly ever had a merry day, a good day after it; for God followed him with variety of troubles, and his sorrows, like *Jobs* Messengers, came posting in one after another, even to his dying day, that both himself and others might see what bitterness is wrapt up in officious lyes. *Solon* reproving *Thephis* (the Poet) for lying, *Thephis* answered him, that it was not material, seeing it was but in sport; then *Solon* beating the ground with his staff, said, If we commend lying in sport, we shall find it afterwards in good earnest. In all our bargains and dealings, let us make it our wisdom and our work to remember, *That we must not do evil, that good may come*; yea, we must not tell a lye to save all the Souls under Heaven. The *Priscillanists* in *Spain* (a most pestilentious Sect) taught in *Augustines* time, That it was lawful to lye for the helping of a good cause, and for the propagating of the Gospel, and for the advantage of Religion. But *Augustine* confuted them, and stoutly asserts in two Books, That we are not to tell an officious lye, to tell a lye for no hurt, but, for good, though it were to save all the world. *Will ye speak wickedly for God, and talk deceitfully for him?* saith *Job* to his friends? A man may as well commit fornication with the *Moabites* to draw them to our Religion, or steal from the rich

rich to give to the poor, as lye to do another man a good turn. *Nepos* reporteth of *Epaminondas*, a noble man of *Thebes*, and a famous Warriour, that he would never lye in jest nor in earnest, either for his own or anothers gain. This refined Heathen will one day rise in Judgment against such kind of Christians, who take a great pleasure in officious lyes. Now were there none within nor without the Walls of *London*, that delighted themselves in officious lyes? But,

Thirdly, (and to come closer to our work) There is *mendacium perniciosum*, the pernicious and hurtful Lye; and this of all lyes is the worst. When men will lye out of a design to hurt, to cheat, to defraud, or to make a prey of those they deal with: this is the forest of all lyes. Now how rampant was this sort of Lying among all sorts of Citizens before *London* was in flames? What a common trade of lying did many (I say not all) drive in their buying and selling? The trade of lying was got into every Trade, as if there had been no living but by lying? Many Sellers had their lyes to set off their Commodities: it is good, it is very good, it's special good, it's the best of its kind; when 'twas naught, very naught, yea, stark naught: of this sort there are none so good in the City, when their consciences told them, that they had much better in their own Shops; that their Commodity cost them so much, and that they could not abate, nor would not abate any thing of that price they had pitcht, though it were to their own father or mother; and yet rather then they would lose a good Customer, they presently agree at a lower price. And so when poor Workmen came to their Shops, and offered their Commodities to sell, being forced thereunto for the relief of themselves and their miserable families, they slighted their Commodities, telling them, that they had no need of them, and that they had much of those Commodities upon their hands already, and that they had no way to vend them; and all to beat down the price, and to make a prey of their pressing necessity; and all this when they wanted those very Commodities, and had more vend for them then they knew

3.

Gen. 39. 13.
to the 20.
2 Kings 5. 22,
23.

how to supply. Now as the Seller abounded with his lyes, so the Buyer had his lyes too; and all to bring down the price: it's naught, it's naught, it's very naught, saith the Buyer. I will not give you your price, and yet gives it before he goes out of the Shop or Ware-house. I have bought as good, yea, better for a lower price then what I offer you (saith the Buyer) when yet he had never bought of that Commodity before. Use me well (saith the Buyer) and you shall have my custom another time, when in his heart he resolves never to come into the Sellers Shop more. Ah, *London!* 'tis these Lyes and Lyars that have made thee desolate, and that have laid thy glory in the dust. O *Sirs!* a man were better be a loser then a lyar, a man were better, much better, to keep his Commodity, then to sell his Conscience with his Commodity. We hate the *Turks* for selling of Christians for Slaves; and what shall we then think of those Citizens, who by lying sell themselves and their precious Souls for half a Crown, yea, oftentimes for a Penny? I have read that there was a time when the *Romans* did wear Jewels on their shoes: but Lyars do worse; for they trample that matchless Jewel, viz. their precious Souls under feet. Doubtless the lyes that were told in *London*, and the Lyars that lived in *London*, did more then a little help on the ruine of *London*. Now that you may the better read and understand the Righteousness of God in his highest acts of severity against Lyes and Lyars, premise with me briefly these four things.

1. First, That lying is a very great sin, 'tis a transgression not of one, but of many of the Royal Laws of Heaven, *Levit. 19. 11. Ye shall not lye one to another. Zacha. 8. 16. Speak ye every man the truth to his neighbour. Eph. 4. 25. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. In the body of man one member will not lye to another; the hand will not lye, in telling what it toucheth; the tongue will not lye, in telling what it tasteth; the eye will not lye, in telling what it seeth; but every member is a true witness to another, a*

true

true witness to his neighbour; and so it should be both in the Politick Body, and in the Mystical Body of Christ, seeing we are members one of another. Every one should speak the truth with his neighbour: One member in the natural body will not mock another, nor make a fool of another; and why then should one Christian by lying mock another, or make a fool of another? *Tremellius* translates it thus: *Ne fatuum agito*, Do not play the fool with him. For certainly he is the veriest fool, who by lying thinketh to make a fool of another, *Col. 3. 9.* Lye not one to another, seeing that ye have put off the old man with his deeds. Gods Commands are not like those that are easily reversed, but they are like those of the *Medes*, that cannot be changed. To act or run cross to Gods expresse command (though under pretence of Revelation from God) is as much as a mans life is worth, as you may see in that sad story, *1 Kings 13.* 'Tis a dangerous thing for a man to neglect one of his commands, who by another is able to command him into nothing, or into Hell. What God commands must be put in speedy execution, without denying, or delaying, or disputing the difficulties that attend it. The great God will not endure to be called to an account by the poor Creature concerning his Royal Commands; but expects that with all readiness and cheerfulness we should obey what he requires, even when the reason of our obedience is hid from our eyes; for then grace shines most transparently and gloriously. I have read of one *Johannes Abbas*, who being commanded by his Confessor to go some miles every day to water a dry stick, which he accordingly did out of a pure respect to the command of his Superior, without disputing the reason of it. Oh, how much more then should we readily obey divine commands, which are all holy, spiritual, just, and good, considering the Authority, Sovereignty, and Majesty of the great God; without disputing the reasons of our obedience; for let a mans reasons, though never so many and weighty, be put into one scale and Gods absolute command weighed against them, in the other, the man may well write *TEKEL*, They are weighed in the balance, and found too light. O Sirs! the Angels that

excel

Dan. 6.

*Obedientia non
discunt Dei
mandata, sed
facit. Pro-
sper.*

Gen. 22.

*Cassianus, l. 4.
cap. 24.*

Dan. 3. 27.
Psal. 103. 20.

Exod. 34. 6.

Deut. 32. 4.

Isa. 65. 16.

Pfal. 31. 5.

Pfal. 86. 15.

Rom. 3. 4.

Gen. 1.

Chap. 5.

excel in strength do his Commandments; and shall the Pea-
 sant scorn that work in which the Prince himself is engaged?
 The Commands of God, both in the Old and New Testa-
 ment, lye fair and full against lying: and therefore no won-
 der, if God revenge the habitual breach of them in flames of
 fire. The Holy Ghost in the Hebrew tongue calleth a Lye
Aven, which also signifieth Iniquity; implying that all lyes
 are iniquity, and that all iniquity is after a sort included in a
 lye, which doth sufficiently evidence, that lying is no small
 sin. I might further argue thus, That which is contrary to
 God, who is the choicest and the chiefest good; yea, who is
 goodness and truth it self, that must needs be the greatest
 evil: but lying is contrary to the Nature, Essence, and Being
 of God, witness the description that he gives of himself both
 in the Old and New Testament. *And the Lord passed by be-
 fore him, and proclaimed, the Lord, the Lord God, merciful and
 gracious, long-suffering, and abundant in goodness and truth.*
 So Moses in his Song: *He is a God of truth, and without in-
 iquity, just and right is he.* So Esay: *He who blesteth himself
 in the earth, shall blis himself in the God of truth; and he that
 sweareth in the earth, shall swear by the God of truth.* So the
 Psalmist: *Thou hast redeemed me, O Lord God of truth.* Again,
Thou, O Lord, art plenteous in mercy and truth. So in the
 New Testament: *Let God be true, and every man a liar.*
 Again, *They themselves shew how ye turned to God from Idols, to
 serve the living and true God,* Though God can make a
 world with a word of his mouth, and mar a world with a
 word of his mouth; yet he can neither dye nor lye. *Titus*
*1. 2. In hope of eternal life, which God that cannot lye, promi-
 sed before the world began: yea, it is impossible for God to*
lye. *Heb. 6. 18. That by two immutable things, in which it*
was impossible for God to lye. Now by all these plain pregnant
 Texts 'tis most evident, that lying is most opposite and con-
 trary to the very Nature, Essence, and Being of God; and
 therefore no wonder, if the anger and wrath of God rises
 high against it. But,

2.

Secondly, Consider this, that pernicious Lyes and Lyars
 are

are very destructive to all humane Societies, Kingdoms, and Common-wealths. Lying destroys all Society, all Commerce, and Converse among the Sons of men. Man (as the Philosopher observeth) is ζῷον πολιτικόν, a sociable Creature. Speech is the means whereby men have society and commerce one with another. Now lying perverts that order which the God of truth hath appointed to be among the Sons of men. 'Tis the will and pleasure of God, that the Sons of men conversing together, should by their words and speeches and discourses impart and communicate their minds, designs, intentions, and meanings one to another, for the mutual good of one another, and for the profit and benefit of the whole. Now if there be nothing in mens words, but lying, deceit, and fraud instead of truth, what can follow but confusion and desolation? When the language of men was confounded, so that one could not tell what another spake, then presently followed the dissolution of their combination; for the Lord scattered them abroad from thence, upon the face of all the Earth, and they left off to build the City: when one asked brick (saith a *Rabbin*) another brought clay, and then they fell together by the ears, and one dashed out the others brains; and by this means their communion was dissolved, and God brought on them the evil which they sought to prevent, *vers. 4.* But surely a lying tongue is a far worse enemy to Society than an unknown tongue: and much better it is for a man to have no society at all, than with such as he cannot believe what they say; or if he do, he shall be sure to be deceived by them. Concerning such, we may well take up the words of *Jacob*: *O my soul, come not thou into their secret, unto their assembly; mine honour, be not thou united.* And pray with *David*: *Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.* *Jeremiah* did so loath and abominate the society of Lyars, that he had rather live in a Wilderness, then live among them, or have any thing to do with them. Lyars destroy that Communion and Society that by the Law of God, Nature, and Nations they ought to preserve and maintain. Lying dissolves that mutual trust that we should have with one another; for hereby all Con-

Gen. 11. 7, 8.

R. Sal.

The Hebrew Doctors say, that at this dispersion there were seventy Nations with seventy sundry languages. Gen. 49. 6. Psal. 120. 2. Jer. 9. 1, to the 6.

tracts,

*Mendax hoc
lucrat, ut
cum vera di-
xerit, ei non
credatur.*

tracts, Covenants, and Intercourse of dealings between man and man, which is (as it were) the life of the Kingdom or Common-wealth, are quite overthrown. When men make no conscience of lying, nor of keeping their word any further then either fear of loss, or force of Law compelleth them, all Civil communion is at an end. There can be no trust where there is no truth, nor no Commerce with those that cannot be trusted. The *Seythians* had a Law, that if any man did (*duo peccata contorquere*) bind two sins together, a lye and an oath, he was to lose his head, because this was the way to take away all faith and truth among men. Had this Law been put in execution in *London*, I have reason enough to fear that many Citizens would have lost their heads long before they had lost their houses by the late dreadful Fire. Now seeing that pernicious lying, a course, a trade of lying, is so destructive to humane Society, why should we wonder to see the Lord appear in flaming fire against it? But,

3.

*Titus 1. 2.
Ista, 65. 16.*

Thirdly, Consider, that lying is a sin that is most odious and hateful to God; yea, a sin that makes men odious and hateful to him. Lying is repugnant unto God; for God is *א-ל-וה*, one that cannot lye. He is *ש-מ-ו ש-ל-ו* the God of truth, and therefore lying cannot but be odious to him. God is said not only to forbid a lye, but to hate a lye. A lye, 'tis an abomination. Now we abominate that which is contrary to our natures. Amongst those things that are an abomination to the Lord, a lying tongue is reckoned, *Prov. 6. 16, 17. These six things doth the Lord hate, yea, seven are an abomination to him. A proud look, a lying tongue, or as the Hebrew runs, a tongue of lying, that is, a tongue that hath learned the trade, and can do it artificially; a tongue that is accustomed to lying, a tongue that is delighted in lying. So Verse 19. A false witness that speaketh lies, and him that soweth discord among brethren.* Among these seven things abominated by God, lying is twice repeated, to note how great an abomination lying is in the eye and account of God, *Prov. 12. 22. Lying lips are an abomination to the Lord; not only offensive or odious, but abominable. Lyars pervert the end*
for

for which God created speech, which was to give light to the notions of the mind, and therefore the Lord loaths them, and plagues them in this life with great severity, as you may see in those sad instances of *Gebazi*, whose lye was punished with a perpetual leprosie upon himself and his posterity; and of *Ananias* and *Sapphira*, who for their lying were punished with present and sudden death; and of *Haman*, who slandering *Mordecai* and the Jews, and by his lyes plotting their ruine, was taken in the same snare that he had laid for them, and both he and his Sons hanged upon the same Gallows which he had made for innocent *Mordecai*. The same Liar that was feasting with the King one day, was made a feast for Crows the next day. Dreadful are the threatenings that the great God has given out against lyars, *Psal.* 5. 6. *Thou shalt destroy them that speak leasing.* Such as lye in jest, will without repentance go to Hell in earnest. *Psal.* 12. 3. *The Lord shall cut off all flattering lips, and the tongue that speaketh proud things.* God by one Judgment or another, in one way or another, will cut off all flattering lying lips, as a rotten member is cut off from the body, or as a barren tree that is stocked up, that it may cumber the ground no more, *Psal.* 120. 2, 3, 4. *Deliver my soul, O Lord, from lying lips and from a deceitful tongue! What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the Mighty (God will retaliate sharp for sharp) with coals of juniper.* The coals of Juniper burn hot, and last long (some say, a month and more) and smel sweet. Now upon these coals will God broil lying lips, and a deceitful tongue, pleasing himself and others in the execution of his wrath upon a lying tongue, *Prov.* 19. 5. *A false witness shall not be unpunished, and he that speaketh lies shall not escape.* Though men sometimes by lying may escape the displeasure of men; yet they shall never by lying escape the wrath and displeasure of God. Wrath is for that man, and that man is for wrath, who hath taught his tongue the trade of lying, *Hos.* 12. 1. *Ephraim daily increaseth lies and desolation.* Desolation is the fruit and consequent of lying; sin and punishment are inseparable companions: they who heap up lyes, hasten desolation

2 Kings 5. 20.
to the end.
Acts 5. 5. to
the 11.
Esth. 3. 8, 9,
10, 11.

Chap. 7. 9.
And Chap. 9.
13, 14.

solation both upon themselves and the places where they live. Now if lying be a sin so hateful and odious to God, no wonder, if God appears in flaming fire against it. But,

4.

Fourthly and lastly, Lying is a sin against the Light and Law of Nature, it is a sin against natural Conscience; and therefore 'tis that a little child will blush many times when he tells a lye. It was observed of *Pomponius Atticus*, *Cicero's* great Friend, that he never used lying, neither could he with patience lend his ear to a Liar. *Tennes* the Son of *Cyrus* (who was worshipped as a God) was so strict in judgment, that he caused an Ax to be held over the witnesses head to execute them out of hand, if they were taken with fa'hood or a lye. Among the *Scythians*, when their Priests foretold an untruth, they were carried along upon hurdles full of heath and dry wood drawn by oxen, and manacled hand and foot, and burnt to death. *Aristotle* saith, by the light of natural Reason, that a lye is evil in in self, and cannot be dispensed withal, it being contrary to the Order of Nature. For (saith he) we have tongues given us to express our minds and meanings one to another by. Now if our tongues tell more or less then our minds conceive, it is against Nature. It is said of *Epaminondas* a Heathen, that he abhorred *mendacium jocosum* a jesting lye. *Plutarch* calls Lying a Tinkerly sin, a sin that is both hateful and shameful. *Euripides* saith, that he is unhappy, who rather useth lyes, though seemingly good, then truths when he judgeth them evil. To think the truth, saith *Plato*, is honest, but a filthy and dishonest thing to lye. I could (saith my Author) both sigh and smile at the simplicity of some Pagan people in *America*, who having told a lye, used to let their tongues blood in expiation thereof. A good cure for the Squinancy, but no satisfaction for lying. These Heathens will one day rise in Judgment against such amongst us as make no conscience of lying. To bring things close; those that lived within and without the Walls of *London*, that were given up to a trade, a course of lying, those persons sinned with a high hand, not only against the Light of Nature, but also against as clear, as glorious a

Arist. Ethic.
lib. 4. cap. 7.

Gospel.

Gospel-light, as ever shined round a people since Christ was upon the Earth; and therefore no wonder, if God hath laid their City in ashes. He that shall seriously dwell upon these four things, viz. 1. That lying is a very great sin. 2. That Lyes and Lyars are very destructive to all humane Societies, Kingdoms, and Common-wealths. 3. That Lying is a sin most hateful and odious to God. 4. That Lying is a sin against the Light and Law of Nature; he will see cause enough to justify the Lord in that late dreadful Fire that has thus been amongst us.

But before I close up this Particular, give me leave to say, That this trade, this course of Lying that brings that fore Judgment of Fire upon Cities and Countries, I cannot charge with any clear evidence upon those that did truly fear the Lord, whose habitations were once within or without the Walls of London, before it was turned into a ruinous heap; and that upon these grounds.

First, Because a trade, a course of Lying is not consistent with the truth or state of Grace. A trade, a course of drunkenness, of whoring, of swearing, of cursing, is as inconsistent with a state of Grace, as a trade, a course of Lying is. I know Jacob lyed, and David lyed, and Peter lyed; but none of these were ever given up to a trade of lying, to a course of lying. The best Saints have had their extravagant motions, and have sadly miscarried as to particular actions: but he that shall judge of a Christians estate by particular acts, though notorious bad, will certainly condemn where God acquits. We must always distinguish between some single evil actions and a serious course of evil actions. It is not this or that particular evil action, but a continued course of evil actions that denominates a man wicked. As it is not this or that particular good act, but a continued course of holy actions that denominates a man holy. Every man is as his course is; if his course be holy, the man is holy; if his course be wicked, the man is wicked. There is a Maxime in Logick, viz. That no general Rule can be established upon a particular Instance. And there is another Maxime in Logick, viz. That

I.
Psal. 139. 23,
24.
1 Joh. 3. 6, 7,
8, 9, 10.

Una actio non
denominat.

no particular Instance can overthrow a general Rule. So here, look as no man can safely and groundedly conclude from no better premises then from some few particular actions (though in themselves materially and substantially good) that this or that mans spiritual estate is good; so on the other hand, no man ought to conclude because of some particular sinful actions and extravagant motions, that this or that mans spiritual estate is bad. A trade of Lying can never stand with a trade of Holiness, a course of Lying can never stand with a course of Godliness. Though the Needle of the Seaman's Compass may jog this way and that way; yet the bent of the Needle will still be Northward: So though a *Jacob*, a *David*, a *Peter* may have their particular sinful joggings this way or that way; yet the bent of their hearts will still be God-wards, Christ-wards, Heaven-wards, and Holiness-wards, But,

2.

Secondly, Such as did truly fear the Lord within or without the Walls of *London*, such did in their solemn Addresses to the Lord, both together and apart, lament and bewail that trade, that course of lying that was predominant among many that day; and therefore I dare not charge the trade, the course of lying upon their scores. But,

3.

1 Kings 22. 23.
Acts 5. 3--10.

Gen. 3.

Thirdly, A lye draws its Pedigree from the Devil, and such as make a trade of lying, such are certainly Satans children, *Job. 8. 44. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.* When he speaketh a lye, he speaketh of his own; for he is a liar, and the father of it. Satan is the father of all sin, as well as the father of lyes; but here he is said to be a Liar and the Father of it, because by lying he first brought sin into the world. Satan began his Kingdom by a lye, and by lyes he still labours to uphold it. He is the Inventer and Author of all the lyes that be in the world. The Devils breasts, says *Luiber*, are very fruitful with lyes. Lyes are the Devils children by imitation; there are none that resemble him so much to the life as Lyes do: they are as like him,

as if they were spit out of the very mouth of him. Lying is a part of the Devils Image. Other sins make men like beasts; but this of lying makes men like Devils. *Leo* speaking of Lying, saith: *Totam vim suam in mendacio diabolus collocavit, omniaq; deceptionum genera de hoc venenatissimo artis sue fonte produxit*: The Devil hath placed his whole strength in lying, and from this most poysoned fountain of his craft, hath he brought forth all kinds of deceit. Now upon this account also, I dare not charge the trade of lying upon such who feared the Lord within or without the Walls of *London*. Though many that make a profession of Christ, are no more like Christ then *Nichols* Image of Goats hair was like *David*; yet all such as are really united to Christ, they are like to Christ, they bear upon them the Image of Christ, they resemble him to the life. Jesus Christ is such a fountain, in which whosoever bathes, and of which whosoever drinks, they shall be sure to be changed into the same likeness from glory to glory (that is, from a lower degree of grace, to a higher degree) even as by the Spirit of the Lord. Such as truly fear the Lord, have an Image of Righteousness and Holiness stampt upon them, and do more resemble Christ then Satan; and therefore the trade of lying may not be charged upon them. But,

*Leo de Elae-
mos. serm. 4.*

Joh. 1. 16.

2 Cor. 3. 18.

Phil. 4. 23, 24.

Fourthly, Have they not chosen rather to suffer, then by lying either to free themselves from sufferings, or to secure themselves against sufferings? *Jerom* writes of a brave Woman, that being upon the Rack, bad her Persecutors do their worst; for she was resolved rather to dye then to lye. Has not much of this spirit been upon them; and therefore I dare not charge the trade of lying upon them? But,

4.

Fifthly, Such as truly fear the Lord, they hate lying, *Psal. 119 163. I hate and abhor lying. David* hated lying as he hated Hell it self. So *Prov. 13. 5. A righteous man hateth lying.* Lying is a noisom stinking weed, and therefore a righteous man abhors to touch it, he hates to come near it, and can by no means endure the scent of it in others, least of all

5.

Justin Martyr
Apol. 2. pro
Christianis.

all in himself. *Justin Martyr* speaking of the persecuted Christians, hath this memorable Saying (*In nostra est potestate, ut quum inquirimur negemus; sed vivere volumus mendaciter quicquam loquentes*) It is in our power, when we are sought for and examined, to deny what we are, what we believe; but we will not live speaking any thing untruly. These blessed Souls so hated and abhorred lying, that they would rather dye then lye. A lye, saith *Plato*, is odious not only to the Gods, but also to every wise man. *Cleobulus*, another Heathen, affirmeth, that every wise prudent man hateth a lye. *Erasmus* had such an Antipathy against lying, that from his youth he would usually tremble at the sight of a noted Liar. Now upon this account also, I dare not charge the trade of lying upon their score that truly fear the Lord. But,

6.

Sixthly, Lying is that sad Character and black Brand that the Lord hath only put upon wicked and ungodly men, *Psal. 4. 2. O ye sons of men (ye Grandees who are potent at Court) how long will ye turn my glory into shame? how long will ye love vanity and seek after leasing? Psal. 58. 3. The wicked are estranged from the womb, they go astray as soon as they be born speaking lyes, no sooner could they do any thing, but they were doing evil, lisping out lyes even as soon as they were born. Isa. 30. 8, 9. Now go, write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever. Why, what must he write? mark vers. 9. That this is a rebellious people, lying children, children that will not hear the law of the Lord.* Now upon this account also, I dare not charge the trade of lying upon them that feared the Lord in that great City before it was laid in ashes. But,

7.

Col. 3. 9.

Seventhly, A trade of lying is inconsistent with the Relation of Children, *Isa. 63. 8. Surely they are my people, children that will not lye, so he was their Saviour.* God makes this the ear-mark of his people, that they are children that will not lye. When the Heathen Philosopher was askt, in what things men were most like unto God, he answered, In their speaking of truth: Not lying is one of the choice Characters by which

which the Lord doth difference and distinguish his own peculiar people from other men, *Zepha. 3. 13. The remnant of Israel shall do no iniquity, nor speak lyes: neither shall a deceitful tongue be found in their mouth.* In the primitive times this was a common Saying: *Christianus est, non mentitur*, He is a Christian, he will not lye. *Rev. 14. 5. And in their mouth was found no guile: for they are without fault before the Throne of God.* Now upon this account also, I dare not charge the trade of lying upon those gracious Souls that feared the Lord within or without the Walls of *London*, before it was turned into a ruinous heap. But,

Eightly and lastly, Lyars are reckoned amongst the basest and the worst of sinners that you read of in all the Book of God, *Levit. 19. 11. Ye shall not steal, neither deal falsely, neither lye one to another.* *Prov. 6. 16, 17, 18, 19. These six things doth the Lord hate, yea, seven are an abomination to him. A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief. A false witness that speaketh lye, and him that soweth discord among brethren.* So the Apostle Paul setting down a Catalogue of the basest and worst of sinners, he ranks lyars in the rere of them, *1 Tim. 1. 9, 10. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man-slayers. For whoremongers, for them that defile themselves with mankind, for men-stealers, for lyars, for perjured persons.* So John numbers them amongst the damned crew, *Rev. 21. 8. That shall be sent to hell; and that must perish for ever. Rev. 21. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars shall have their part in the lake which burneth with fire and brimstone, which is the second death.* In this Catalogue of the damned crew, the fearful are placed in the Front, and the lyars in the Rere. See once more how the Holy Ghost couples lyars, *Rev. 22. 15. For without are dogs, and sorcerers, and murderers,*

8.

therers, and whoremongers, and idolaters, and whosoever loveth and maketh a lye. Thus you see in all these Scriptures, that lyars are numbred up among the rabble of the most desperate and deplorable Wretches that are in all the world; and therefore upon this account also, I cannot charge the trade of lying upon them that feared the Lord, whose habitations were once within or without the Walls of London.

8. The eighth sin that brings the Judgment of Fire, is men giving themselves over to fornication, and going after strange flesh, *Jude 7. Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.* In these words there are these three things observable.

1. First, The places punished, and they are *Sodom* and *Gomorrah*, and the Cities about them, which were *Admah* and *Zeboim*. *Egesippus*, and *Stephanus* say, that ten Cities were destroyed, and some say, thirteen Cities were destroyed when *Sodom* was destroyed: but these things I shall not impose upon you as Articles of Faith. The overthrow of *Sodom* and *Gomorrah*, and the Cities about them was total, both in respect of the Inhabitants, and the places themselves; their sin was universal, and their punishment was as universal. That pride, idleness, and fulness of bread that is charged upon them by the Prophet *Ezekiel*, did usher in those abominable wickednesses that laid all waste and desolate.

Deut. 29. 23.
Hos. 11. 8.

Ezek. 16. 49,
50.

2. Secondly, The sins that brought these punishments, viz. *The giving themselves over to fornication, and going after strange flesh*: The first is, *Giving themselves over to fornication*, Now the word [*Fornication*] is not to be taken properly and strictly for that act of uncleanness that is often committed between persons unmarried; but it is here to be taken for all sorts of carnal uncleanness. The Heathen thought fornication no vice, and therefore they made it a common custom, and were wont to pray thus: *The Gods increase the number of the*

Harlots.

Harlots. The second sin that is charged upon them is, *Their going after strange flesh* (*καὶ αὐτοὶ ἐπὶ ἄλλῃ σὰρξ* another flesh, as the words in the Original run.) The Apostle in this modest and covert expression, *Going after strange flesh, or other flesh, or another flesh*, doth hint to us their monstrous and unlawful lusts that were against the Course, Light, and Law of Nature; they gave themselves up to such filthiness, as is scarce to be named among men; they went after other flesh than what Nature or the God of Nature had appointed. The great God never appointed that male and male, but only that male and female should be one flesh; 'tis impossible that man and man in that execrable act should make one flesh, as man and woman do. The flesh of a male to a male must needs be another flesh. The Apostle Paul expresseth their filthiness thus. *For even their women did change the natural use into that which is against nature; and likewise also the men leaving the natural use of the women, burned in their lust one toward another: men with men, working that which is unseemly.* Chrysostom well observes on these words, that whereas by Gods Ordinance in lawful copulation by Marriage, two became one flesh, both Sexes were joyned together in one; by Sodomitical uncleanness the same flesh is divided into two, men with men working uncleanness as with women of one Sex, making (as it were) two. The Gentiles had left the God of Nature, and therefore the Lord in his just Judgment left them to leave the order of Nature, and so to cast scorn and contempt upon the whole humane Nature.

Gen. 2. 27.
ult.

Rom. 1. 26,
27.

Again, There is another sort of pollution by strange flesh, and that is a carnal joyning of a man with a beast, which is prohibited: *Neither shalt thou lye with any beast.* Oh, what a sink of sin is in the nature of man, the heart of man! And as this pollution is prohibited, so 'tis punished with death. *And if a man lye with a beast, he shall surely be put to death, and ye shall slay the beast.* The Lord, to shew the horridness and the hainousness of this beastly sin, commands that even the poor, harmless, innocent beast (that is neither capable of sin, nor of provoking or enticing man to sin) must be put to death.

Levit. 18. 23.

Chap. 20. 15.

death. Oh, how great is that pollution that pollutes the very beasts, and that makes the unclean more unclean, and that doth debase the beast below a beast! Now to this sort of pollution the beastly *Sodomites* had without doubt given up themselves.

3.

The third thing observable in the words, is the severity of their punishment, *Suffering the vengeance of eternal fire*. We commonly say, that fire and water have no mercy, and we have frequently experienced the truth of that saying. When God would give the world a proof of his greatest severity against notorious sinners and notorious sins, he doth it by inflicting the Judgment of Fire; when the *Sodomites* burned in their lusts one towards another, *Then the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven. The Lord rained brimstone and fire from the Lord*, (that is) by an elegant Hebraism, from himself; it being usual with the Hebrews to put the Noun for the Pronoun, as you may see by comparing the Scriptures in the Margin together. Now this fiery vengeance came not from any inferior cause, but from the supream cause, even God himself. This brimstone and material fire that was rained by the Lord out of Heaven, was not by any ordinary course of Nature, but by the immediate almighty power of God. Doubtless it was the supernatural and miraculous work of the Lord, and not from any natural cause, that such showers, not of water, as when the Old world was drowned; but of material fire and brimstone, should fall from Heaven upon *Sodom* and *Gomorrah* (to which add *Adama* and *Zeboim*; for all these four Cities were burnt together) God rained, not sprinkled, yea, he rained not fire only, but fire and brimstone for the increase of their torment, and that they might have a Hell above ground, a Hell on this side Hell. They had hot fire for their burning lusts, and stinking brimstone for their stinking brutishness. They burned with vile and unnatural lusts, and therefore against the course of Nature fire falls down from Heaven, and devours them, and their stinking abominable filthiness is punished with the stench of brimstone mingled with fire. Thus God delights to suit mens punishments to their

Gen. 1. 27.

1 Sam. 15. 22.

2 Chron. 7. 2.

1 Kings 8. 1.

their sins; yea, that temporal fire that God rained out of Heaven upon *Sodom* and *Gomorrab*, was but a fore-runner of their everlasting punishment in that Lake which burns with fire and brimstone for evermore. The temporal punishment of the impenitent *Sodomites*, did but make way to their eternal punishments, as *Jude* tells us. I readily grant, that the fire of Hell was typified by that fire which fell from Heaven upon *Sodom* and *Gomorrab*: but I cannot conceive, that the Apostle *Jude* in the place last-cited, doth intend or design to prove that the *Sodomites* were destroyed by Hell-fire; for in the History of *Genesis* (to which the Apostle alludes) there is no mention at all of Hell-fire or of Eternal fire; and doubtless the example that should warn sinners to repent of their sins, and to turn to the most High, is to be taken from the History in *Genesis*. I cannot at present see how *Sodom* and *Gomorrab* can be set forth as an example to sinners by suffering the punishment of Hell-fire, when the History is wholly silent as to any such fire. Some to mollifie the seeming austerity of that Phrase which *Jude* u'ses, viz. Eternal fire, read the words thus: *Were made an example of eternal fire, suffering vengeance*; by which construction they gather, that the fire which hath irreparably destroyed *Sodom* and *Gomorrab*, was a type and figure of that fire of Hell, of that Eternal fire that is reserved for wicked men, and by which sinners ought to be warned. Others by eternal fire understand the duration of the effects of the first temporal punishment; the soil thereabout wearing the marks of divine displeasure to this very day. Several Authors write, that the Air there is so infectious, that no creature can live there; and though the Apples and other fruit that grow there seem pleasant unto the eye; yet if you do but touch them, they presently turn into cinders and ashes. The stinking Lake of *Asphalt* near to *Sodom*, is left as a perpetual Monument of Gods Vengeance, killing all fish that swimmeth in it, and fowls that flye over it. Others by eternal fire understand an utter destruction, according to that 2 Pet. 2. 6. *And turning the cities of Sodom and Gomorrab into ashes, condemned them with an overthrow (that is, utterly destroyed them) making*

Rev. 21. 8.

Jude 7.

*Josephus,
Tertullian,
Augustine,
&c.*

them an ensample unto those that after should live ungodly. God hangs them up in Gibbets, as it were, that others might hear and fear, and not dare to do wickedly as they had done.

What though it be said, that the fire wherewith these *Sodomites* were destroyed was eternal; yet there is no necessity to understand it of Hell-fire: for even that very fire which consumed those Cities may be called Eternal, because the punishment that was inflicted on *Sodom* and *Gomorrhah* by fire, was a punishment that should last as long as the world lasted. God resolved those Cities should never be rebuilt, but remain perpetual desolations in all generations. Now in this sense the word [*Eternal*] is often used in the Scripture. Again the fire and brimstone that fell upon *Sodom* and *Gomorrhah*, was a type and figure of that eternal fire or those eternal torments that shall be inflicted upon all impenitent sinners for ever and ever. The sum of all is this, that the *Sodomites* by giving themselves over to fornication, and by going after strange flesh, did provoke the Lord to rain Hell out of Heaven upon them: they did provoke the Lord to rain material fire and brimstone both upon their persons and their habitations. Now give me leave to say, that doubtless the body of the inhabitants of that famous City which is now laid in ashes, were as free from giving themselves over to fornication, and going after strange flesh, as any in any part of the Nation; yea, more free then many in some parts of the Nation: yea, give me leave to say, that I cannot see how these sins that are charged upon the *Sodomites*, can be clearly or groundedly charged upon any of the precious Servants of the Lord, that did truly fear him in that renowned City: And my Reasons are these,

1. First, Because in all their solemn and secret Addresses to the Lord, they have seriously lamented and mourned over these crying abominations:

2. Secondly, Because mens giving themselves over to fornication, and going after strange flesh, are such high and horrid sins against the Light and Law of Nature, that God commonly

monly preserves his Chosen from them. He shall be an *Apo-*
lo to me, that can produce any one Instance in the Old or
 New Testament of any one person that after real and through
 Conversion, did ever give himself over to fornication, and to
 go after strange flesh. *Aristotle* calls beastiality a surpassing
 wickedness. By the Laws of those two Emperors, *Theodisus*
 and *Arcadius*, *Sodomites* were adjudged to the fire. In the
 Council of *Vienna*, the Templers who were found guilty of
 this sin, were decreed to be burnt. And among the *Romans*,
 it was lawful for him who was attempted to that abuse to kill
 him who made the assault. *Tertullian* brings in Christianity
 triumphing over Paganism, because this sin was peculiar to
 Heathens, and that Christians never changed the Sex, nor
 accompanied with any but their own wives. This and such
 like (as *Tertullian* speaks) being not so much to be called of-
 fences as monsters, and not to be named without holy de-
 rection by Saints, though they be committed without shame
 by *Sodomites*. The *Saxons*, who of old inhabited this Land,
 strangled the Adulterers being taken, and then burnt her bo-
 dy with fire, and hanged the Adulterer over a flaming fire,
 burning him by degrees till he dyed. *Opilius Macrinus* an
 Emperor caused the body of the Adulterer and the Whore to
 be joyned together, and so burnt with fire. *Aurelianus*
 caused the Adulterers legs to be bound to the boughs of two
 trees bent together, and then violently being lifted up again,
 his body was torn asunder. And the *Julian* Law among
 the *Romans* punished Adultery with death, by cutting off
 the heads of those that were guilty of that fact. And the
Turks stone Adulterers to death. *Zalucus* King of the *Lo-*
crans ordained, that Adulterers should have their eyes put
 out; and therefore when his Son was taken in Adultery,
 that he might both keep the Law, and be compassionate to
 his Son, he put forth one of his own eyes to redeem one of
 his Sons. I have read of some Heathens that have punished
 this sin with a most shameful death, and the death was this;
 they would have the Adulterers or Adulteresses head to be
 put into the paunch of a beast, where lay all the filth and un-
 cleanness of it, and there to be stibed to death. This was a
 fit

Boniface.

Julius-Capitolinus.

Diodor.

fit punishment for so filthy a sin. In old time the Egyptians used to punish Adultery on this sort; the man with a thousand jerks with a reed, and the woman with cutting off her nose: but he who forced a free woman to his lusts, had his privy members cut off. But,

3.

Thirdly, Such who give themselves over to fornication, overthrow the state of mankind, while no man knoweth his own wife, nor no wife knoweth her own husband, and while no father knows his own children, nor no children know their own father. Affinities and Consanguinities are the joynts and sinews of the world, lose these, and lose all. Now what Affinities or Consanguinities can there be when there is nothing but confusion of blood, the son knoweth not his father, nor the father the son? But,

4.

Fourthly, These expressions of giving themselves over to fornication, and going after strange flesh, implies,

1.

Rom. 13. ult.

First, Their making constant provisions for their base lusts. O the time, the pains, the cost, the charge that such are at to make provision for their unfatiable lusts!

2.

Pliny, lib. 7.

Pontanus.
Fulgos, lib. 6.
cap. 12.

Secondly, It implies an excessive violent spending of their strength beyond all measure and bounds in all lasciviousness and Sodomitical uncleanness. Pliny tells of *Cornelius Gallus* and *Q. Elerius*, two Roman Knights, that dyed in the very action of filthiness. *Theodebert* the eldest Son of *Glotharins* dyed amongst his Whores; so did *Bertrane Ferrier* at *Bace-lone* in Spain; *Giachet Geneve* of *Saluces*, who had both wife and children of his own, being carnally joyned with a young woman, was suddenly smitten with death; his wife and children wondring why he stayed so long in his Study, when it was time to go to bed called him, and knockt at his door very hard, but when no answer was made, they broke open the doors that were locked on the inner side, and found him lying upon the woman stark dead, and her dead also. *Claudus* of *Asses*, Counsellor of the Parliament of *Paris* (a desperate

rate

rate Persecutor of the Protestants) whilst he was in the very act of committing filthiness with one of his waiting Maids, was taken with an Apoplexy, which immediately after made an end of him. Many other instances might be produced, but let these suffice.

Thirdly, It implies their impudency and shamelesness in their filthiness and uncleanness; they had a Whores forehead; they proclaimed their lasciviousness before all the world; they were not ashamed, neither could they blush: hence 'tis, that the men of *Sodom* are said to be sinners before the Lord; that is, they sinned openly, publickly, and shamelessly, without any regard to the eye of God at all. *Bring them out to us, that we may know them.* O faces hatcht with impudency! they shrowd not their sins in a mantle of secrecy, but proclaim their filthiness before all the world, they had out-sinn'd all shame; and therefore they gloried in their shame: they were so arrogant and impudent in sinning, that they proclaimed their filthiness upon the house-top. But,

3.

Jer. 3. 3.
Chap. 6. 15.
Isa. 3. 10.
Gen. 13. 13.
Gen. 19. 5.

Fourthly, It implies their resolvedness and obstinacy in sinning in the face of all the terrible Warnings and Alarms that God had formerly given them by a bloody War, and by the spoiling and plundering of their Cities, and by taking away of their victuals (fulness of bread was a part of their sin, and now cleanness of teeth is made a piece of their punishment in Gods just Judgment) and by *Lot's* admonition and mild opposition. It is observable, that when they were smitten with blindness, they wearied themselves to find the door. God smote them with blindness, both of body and mind; and yet they continued groping to find the door, being highly resolved upon buggery and bestiality, though they dyed for it. O the hideous wickedness and prodigious madness of these *Sodomites*, that when divine Justice had struck them blind, their hearts should be so desperately set upon their lusts, as to weary themselves to find the door! But what will not Satans bond-slaves and fire-brands of Hell do? Sottish and besotted sinners will never tremble when God strikes. But,

4.

Gen. 14. 10,
11, 12.
Gen. 19. 11.

Phil. 2. 12.

Fifth-

5.
Rom. 1. 32.

Isa. 66. 3.
2 Thes. 2. 12.
2 Pet. 2. 13.

Fifthly, These expressions of giving themselves over to fornication, and going after strange flesh, implies the delight, pleasure, content, and satisfaction that they took in those abominable practices. *They have chosen their own ways, and their souls delight in their abominations. They had pleasure in unrighteousness.* Luther tells us of a certain Grandee in his Country, that was so besotted with the sin of Whoredom, that he was not ashamed to say, that if he might ever live here, and be carried from one Whore-house to another, there to satisfy his lusts, he would never desire any other Heaven. This filthy Grandee did afterwards breathe out his wretched Soul betwixt two notorious Harlots. All the pleasure and Heaven that these filthy *Sodomites* look after, was to satisfy their brutish lusts. Hark, Scholar (said the Harlot to *Apulcius*) it is but a bitter-sweet that you are so fond of; and this the *Sodomites* found true at the long run, when God showed down fire and brimstone upon them. But,

6.
Gen. 6.

Gen. 19. 14.

Sixthly and lastly, These words of giving themselves over to fornication, and going after strange flesh, implies their great settled security in those brutish practices. The Old world was not more secure when God swept them away with a Flood, then the *Sodomites* were secure when God rained fire and brimstone out of Heaven upon them. *Mercury* could not kill *Argus* till he had cast him into a sleep, and with an enchanted Rod closed his eyes; No more could the Devil have hurt these *Sodomites*, if he had not first lulld them asleep in the bed of security. Carnal security opens the door for all impiety to enter into the Soul. *Pompey*, when he had in vain assaulted a City, and could not take it by force, devised this Stratagem in way of agreement, he told them he would leave the Siege, and make Peace with them, upon condition that they would let in a few weak, sick, and wounded Souldiers among them to be cured. They let in the Souldiers, and when the City was secure, the Souldiers let in *Pompey's* Army. A carnal settled security will let in a whole Army of lusts into the Soul; and this was the *Sodomites* case. To sum up all, those expressions in *Jude*, vers. 7. of

of giving themselves over to fornication, and going after strange flesh, do imply or take in these six things last mentioned, which things will not stand with the truth of Grace or state of Grace; and therefore those sins that are specified by *Jude* cannot be charged with any clear, fair, or full evidence upon the people of God, who did truly fear him within or without the Walls of *London*. But should this Treatise fall into any of their hands, who have given themselves over to fornication, or to go after strange flesh, then I would say, that it very highly concerns all such persons to lay their hands upon their loyns, and to say, we are the very men, the sinners, the monsters that have turned a rich and populous City into a ruinous heap. But,

9.

The ninth sin that brings the sore Judgment of Fire upon a People, is prophanation of the Sabbath, *Jer. 7. ult.* But if you will not hearken unto me, to hallow the Sabbath-day, and not bear a burden, even entering in at the gates of *Jerusalem* on the Sabbath-day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of *Jerusalem*, and it shall not be quenched. In this memorable Scripture you may observe.

1. A specification of the Judgment that God will punish Prophaners of his Sabbath with, and that is fire. 2. The specification of the object that this fire shall fall upon, viz. a City, not a Town, a Village, or any other mean place, but a City, a stately City, a populous City, a trading City, a secure City. 3. Here is the specification of the City, viz. not every City neither, but *Jerusalem*, the City of Cities, the best of Cities, the beloved City, the joyous City, the glorious City, the renowned City, the crowned City, the Metropolitan City, the City of God, the wonder of the World, the joy of the whole Earth; yet God threatens to destroy this *Jerusalem* with fire and flames for prophaning of his Sabbath. But did God only threaten *Jerusalem*? No, for he executed his threatnings upon it, as you may see in that *2 Kings 25. 8, 9, 10.* And in the fifth month, on the seventh day of the month (which is the nineteenth year of *Nebuchadnezzar King of Babylon*) came *Nebuzar-adan* captain of the

Isa. 52. 1.
Psal. 48. 1-8.
Psal. 87. 3.
Jer. 22. 8.

So 2 Chron.
36. 17, 18, 19.
Psal. 74. 4, 5,
6, 7, 8.

T

guard,

Those Chaldeans that set Jerusalem on fire, came from literal Babylon, and whether those Chaldeans that first set London inflames, came not from mystical Babylon, I shal not here enquire nor dispute.

guard, a servant of the King of Babylon to Jerusalem. And he burnt the house of the Lord, and the Kings house, and all the houses of Jerusalem, and every great mans house burnt he with fire. And all the army of the Chaldees that were with the captain of the guard, brake down the walls of Jerusalem round about. The same you have Jer. 52. 12, 13, 14. The Jews were great prophaners of the Sabbath. Nebem. 13. 15, 16, 17, 18. In those days, saw I in Judah some treading wine-presses on the sabbath; and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and prophane the sabbath-day? Did not your fathers thus? and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by prophaneing the sabbath. Now this is observable, that as they had prophaned the Sabbath, so Nebuzaradon set their Temple on fire, and their Noble mens houses on fire, and all the considerable mens houses in Jerusalem on fire on their Sabbath day I know Jeremy saith, it was on the tenth day, Jer. 52. 13. which severall of the Learned thus reconcile, viz. That on the seventh day, which was their Sabbath, Nebuzaradon kindled a fire in their habitations, and burnt them all quite down on the tenth. Now Calvin upon the Text gives these Reasons of Gods severity against them for prophaneing his Sabbath. First, because it was an easie Preecept to cease from labour one day in seven; and therefore they that would not herein obey, were worthy of all severity, as Adam for eating the forbidden fruit. 2. Because the Sabbath was a sign of Gods people by him peculiarly chosen; and therefore not to rest now, was a gross neglect of upholding the memorial of the greatest Priviledge that ever was bestowed upon mortal men. 3. Because the Lord would by their keeping of a rest now from servile works, draw them to a rest from the servile works

Exod. 31. 13.
17.

works of sin, as he rested from the works of Creation. To which others add a fourth, *viz.* That it might always be remembered, that the whole World was created by God, that we might acknowledge his infinite Power and Wisdom here-in appearing. And others add a fifth, *viz.* Because by keeping the Sabbath-day (it being the day wherein all religious Duties were done) all the exercises of Religion is meant, which if it had been purely upheld, both Princes, Nobles, Priests, and People should have flourished for ever, and never have known what 'twas to have their houses set on fire about their ears. Now is not famous *London* the sad Counterpane of desolate *Jerusalem*? a fore and unquenchable Fire hath turned *Englands* Metropolis into ashes and rubbish. But,

That the Lord may appear most just and righteous in inflicting this dreadful Judgment of Fire upon those that prophaned his Sabbaths in *London*, consider seriously with me these twelve things.

First, That God hath fenced this Command more strongly about then he has any other, and all to prevent our transgression of it, and the more effectually to ingage us to the keeping of it holy. Now here observe,

I.

First, It is marked with a *Memento* above all other Commands, *Exod.* 20. 8. *Remember the sabbath-day to keep it holy*, and that partly, because we are so desperately apt and prone to forget it; and partly, because none can keep it holy when it comes, that do not remember it before it comes; and partly, because this is one of the greatest (if not absolutely the greatest) of all the Commandments: it is sometimes put for all the Ten; it is the Synopsis of them all: and partly, because the observation of all the Commandments depends chiefly upon the observation of this fourth. None walk so much after the Spirit on other days, as they who are most in the Spirit on the Lords day. There are none that walk so close with God all the six days, as those that keep closest to God on the seventh day. In the due observation of this Command, obedience to all the rest is comprised; and part-

I.

Philo Judæus saith, that the fourth Commandment is a famous Precept, and profitable to excite men to all kind of vertue and piety.

ly, because this Command has least light of Nature to direct us to the observation of it ; and partly, because the forgetting of this Duty, and prophaning of this Day, is one of the greatest sins that a people can be guilty of: it is a violation of all the Decalogue at once : it is a sin against all the concerns and Commandments of God at once. But,

2. Secondly, It is delivered both negatively and affirmatively, which no other Command is, to shew how strongly it binds us to a holy observation of it.

3. Thirdly, It hath more Reasons to enforce it, then any other Precept, viz. its equity, Gods bounty, his own Pattern, and the Days benediction.

4. Fourthly, It is put in the Close of the first, and beginning of the Second Table, to note, that the observation of both Tables depends much upon the sanctification of this Day.

5. Fifthly, It is very considerable also, that this Command is more frequently repeated, then others of the Commands are, *Exod.* 20. 31. *Exod.* 14. 34. *Exod.* 24. 35. *Levit.* 19. 3. *Levit.* 28. 30. God would have *Israel* know in these Scriptures last cited, that their busiest times, as earing and harvest ; yea, and the very building of the Tabernacle must give way to this Precept.

2. Secondly, Consider that God is highly pleased and delighted with the sanctification of his Sabbaths, *Jer.* 17. 24. 25. Now in this promise he shews, that the flourishing estate both of Church and State, depends greatly upon the sanctification of this day. Two things are observable in this promise. First, the duty unto which the promise is made, and that is in *vers.* 24. 2. Observe the reward that is promised, and that is twofold. 1. The first concerns the Commonwealth and Civil State, *vers.* 25. as if he should say, I will maintain the honour and dignity, the wealth and strength, the peace and safety of this Nation. The second blessing that

is promised, concerns the Church and state of Religion, *ver/*
26. As if he should say, my solemn Assemblies shall be duely
frequented, and I will continue my own Worship in the pu-
rity, liberty, and power of it. But,

Thirdly, Consider that all publick Judgments and com-
mon Calamities that ever befel the people of God, are im-
puted by the Holy Ghost to no sin more then to the prophana-
tion of the Sabbath, 2 Chron. 36. 17, 18, 19, 20, 21.
turn to it: So Nehem 13. 15, 16--18. Ezek. 22. 26--31
Her Priests have violated my law, and have prophaned my holy
things: they have put no difference between the holy and pro-
phane, neither have they shewed difference between the unclean
and the clean, and have hid their eyes from my sabbaths, and
I am prophaned among them. Therefore have I poured out my
indignation upon them, I have consumed them with the fire of
my wrath: their own way have I recompensed upon their own
heads, saith the Lord God. Levit. 26. 31, 32, 33. And I
will make your Cities waste, and bring your Sanctuaries unto
desolation, and will not smell the savour of your sweet odours.
And I will bring the land into desolation, and your enemies
which dwell therein shall be astonished at it. And I will scatter
you among the Heathen, and will draw out a sword after you:
and your land shall be desolate, and your cities waste. I but
what is the reason, why God brings those two terrible Judg-
ments of Fire and Sword upon them? The resolution of
this Question you have in *vers.* 34. 35. Then shall the Land en-
joy her sabbaths as long as it lieth desolate, and ye be in your
enemies land, even then shall the Land rest and enjoy her sab-
baths. As long as it lieth desolate it shall rest, because it did
not rest in your sabbaths when ye dwelt upon it. The Land did
not rest in your sabbaths, saith the Lord, when ye dwelt upon it.
But when 'tis eased from the wicked weight of such inhabi-
tants, which brought upon it heavy curses, and toyled, and
tyred it out with continual tillage, it shall then rest, and be
at quier. According to the Law of God the Land should
have rested every seventh year, Levit. 25. 3. But they got out the
very heart of the land to spend on their lusts: but saith God, I
will

Prophaners of
the Sabbath
were to be put
to death, they
were to be cut
off.

Exod. 31. 14,
15.

This Scripture
includes not
only death in-
flicted by the
Magistrate, ac-
cording to
that Numb.
35. 36. but
also the im-
mediate
stroke of God
when that was
neglected. If
you turn to
that Ezek. 20.
13. 21. you shall
find that God
threatens Sab-
bath-prophana-
tion with
his consuming
fire. Now what
City, Gates,
Palaces, state-
ly Structures,
strong Holds
can stand be-
fore divine
fury?

will

Lam. 1. 7.

will ease the land of such inhabitants, and then it shall in a manner take its recreation, then it shall rest, and take its own pleasure. Where there is not a resting from sin, there Sabbaths are not truly kept. Prophaning the Sabbath brings most desolating and destroying Judgments upon a professing people. The first blow given to the German Churches was on the Sabbath-day. For on that day *Prague* was lost; the Sabbaths were wofully prophaned amongst them: their Nobility thought it was for their not trimming and beautifying of their Churches; but better and wiser men concluded, it was for their prophaning of the Lords day. Some are of opinion, that the Flood began on the Lords day, from that *Gen. 7.* they being grown notorious prophaners of the Sabbath. The Council of *Matifcon* in *France* attributed the irruption of the *Goths* and *Vandals* to their prophanation of the Sabbath. But,

4.

Fourthly, Consider there are singular blessings which the sanctifying of the Sabbath will crown us with, *Ezek. 20. 12.* Moreover also I gave them my sabbaths to be a sign between me and them, that they may know that I am the Lord that sanctifie them. The singular blessings that the right sanctifying of the Sabbath will bring upon us, are, 1. Spiritual; they that conscientiously sanctifie the Sabbath, they shall see and know the work of God, the work of Grace upon their own Souls. There are many precious Christians that have a work of God, a work of Grace upon their own Souls, who would give ten thousand worlds (were there so many in their hands to give) to see that work, to know that work. Oh, but now they that sanctifie the Sabbath, they shall both see and know the work of God upon their own Souls. And they shall find the Lord carrying on the work of Grace and Holiness in their Souls; they shall find the Lord destroying their sins, and filling their hearts with joy, and with a blessed assurance of his favour and love, *Isa. 56. 6, 7.* Also the sons of the stranger that joyn themselves to the Lord to serve him, and to love the Name of the Lord, to be his servants: Every one that keepeth the sabbath from polluting it, and taketh hold on my Covenant.

Even

Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon my Altar; for mine house shall be called an house of prayer for all people. So Isa. 58. 13, 14. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thy self in the Lord. Now in the second place, the other blessings that the right sanctifying of the Sabbath will invest us with, are temporal blessings; for so they follow in the Scripture last cited. And I will cause thee to ride upon the high places of the earth, here is honour, and esteem, and safety; and feed thee with the heritage of Jacob thy father. Now the Land of Canaan was the Inheritance which God promised to Jacob. Hereby is noted that comfortable provision that God would make for them that sanctified his Sabbaths: Such as make the Sabbath their delight, they shall never want protection nor provision, God will be a Wall of fire about them, and a Canaan to them. But,

Fifthly, Consider that our Lord Jesus, who is the Lord of the Sabbath, and whom the Law it self commands us to hear, did alter it from the seventh day to the first day of the week, which we now keep: For the holy Evangelists note, that our Lord came into the midst of the Assembly on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathing on them the Holy Ghost, Job. 20. 19-26. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And after eight days, again his disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Look as Christ was forty days instructing Moses in Sinai, what he should teach, and how he should govern the Church under the Law: so he continued forty days teaching

his

Gen. 28. 13.
And Chap. 48.
4*

5*
Math. 12. 8.
Deut. 18. 18,
19.

his Disciples what they should preach, and how they should govern the Church under the Gospel, *Acts* 1. 2, 3. *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his Passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.* And it is not to be doubted, but that within those forty days he likewise ordained, on what day they should likewise keep the Sabbath; and 'tis observable, that on this first day of the week, he sent down from Heaven the Holy Ghost upon his Apostles, *Acts* 2. 1--4. *And when the day of the Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.* So that on that day they first began, and ever after continued the publick exercise of their Ministry. Christ who was Lord of the Sabbath, *Mark* 2. 28. had a sovereign right to change and alter it to what day he pleased. But,

6. Sixthly, Consider that according to the Lords mind and Commandment, and the direction of the Holy Ghost, the Apostles in all the Christian Churches ordained, that they should keep the holy Sabbath upon the first day of the week, *1 Cor.* 16. 1, 2. *Now concerning the collection for the Saints, as I have given order to the Churches of Galatia. Even so do ye upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.* In which words you may observe these five things.

1. First, That the Apostles ordained this day to be kept holy, therefore 'tis of a Divine institution.
2. Secondly, That the day is named the first day of the week, therefore not the Jewish seventh, or any other.
3. Thirdly, Every first day of the week, which sheweth its perpetuity.
4. Fourthly, That it was ordained in the Churches of *Galatia*, as well as of *Corinth*, and he settled one uniform in all the

the Churches of the Saints, therefore it was universal, 1 Cor. 14. 33. *For God is not the Author of confusion, but of peace, as in all Churches of the Saints.*

Fifthly, That there should be collections for the poor on that day, after the other Ordinances were ended. Now why should the Apostles require collections to be made on the first day of the week? but because on that day of the week the Saints assembled themselves together in the Apostles time. And in the same Epistle he protesteth, that he delivered them no other Ordinance or Doctrine, but what he had received from the Lord, 1 Cor. 11. 23. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread.* 1 Cor. 14. 37. *If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.* Now mark, he wrote to them, and ordained among them to keep their Sabbath on the first day of the week; therefore to keep the Sabbath on that day, is the very Commandment of the Lord. But,

5.

Seventhly, Consider, the Apostles on that day ordinarily dispensed the holy Ordinances, *Joh. 20. 19--26. Acts 20. 7.* And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight, 1 Cor. 16. 1, 2. 1 Cor. 11. 23. But,

7.

Eighthly, Consider, such things as are named the Lords in Scripture, are ever of the Lords institution. *As the Word of the Lord,* 1 Tim. 6. 3. *The Cup of the Lord,* 1 Cor. 11. 27. *The Supper of the Lord,* 1 Cor. 11. 20. And so the Lords Day, Rev. 1. 10. *I was in the Spirit on the Lords day.* Now why does *John* call it the Lords day? but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles had planted, which St. *John* calls the Lords day, that he might the better stir up Christians to a thankful remembrance of their Redemption

8.

9.

When the primitive Christians had this question put to them, *Servasti Dominum?* Hast thou kept the Lords day? answered *Christianus sum, omittere non possum*, I am a Christian, I cannot but keep it.

demption by Christs Resurrection from the dead. But, Ninthly, Consider, that a right sanctifying of the Sabbath is one of the best signs in the Bible, that God is our God, and that his sanctifying work is past in power upon us, *Ezek. 20. 20. And hallow my sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God: So Exod. 31. 13. Speak thou also unto the Children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctifie you.* Look as Circumcision and the Passover were signs that the Jews were in Covenant with God; so likewise was the Sabbath, *Ezek. 31. 13.* and because it was a sign of the Covenant between God and them. *Vers. 16. (Wherefore the Children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual Covenant.)* God tells them, that they must observe it for a perpetual Covenant: and hence it was, that when they violated the Sabbath, God accounted it the violation of the Covenant between him and them. The sanctifying of the Sabbath in the primitive times, was the main Character by which sincere Christians were differenced from others; they judged of mens sanctity by their sanctifying of the Sabbath. And indeed as there cannot be a greater argument or evidence of a prophane heart then the prophaning the Sabbath: so there cannot be a greater argument or evidence of a gracious heart then a right sanctifying of the Sabbath. But,

10.

Tenthly, Consider, a right sanctifying of the Sabbath will be a most sure and certain pledge, pawn, and earnest of our keeping of an everlasting Sabbath with God in Heaven, *Heb. 4. 9. There remaineth therefore a rest to the people of God, Gr. a sabbatism, an eternal rest, a sabbath that hath no evening* Now mark, if this Sabbath be a sign and pledge of Heaven, then we must keep it till we come there. For if we lose the pledge of a benefit, we lose the evidence of that benefit whereof it is a pledge. A man that is in the Spirit on the Lords day, *Rev. 1. 10.* he is in Heaven on the Lords day: there cannot be a more lively resemblance of Heaven on this side Heaven,

Heaven, then the sanctifying of the Sabbath in a heavenly manner. What is Heaven, but an eternal Sabbath? And what is a temporal Sabbath, but a short Heaven; a little Heaven on this side Heaven? Our delighting to sanctify Gods Sabbath on Earth, gives full assurance to our faith grounded upon Gods infallible promise, that we shall enter into Gods eternal Rest in Heaven; for so runs the promise, *Isa. 58. ult. Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.* The former part of the verse relates to earthly blessings: but these words, *I will feed thee with the heritage of Jacob thy father*, that is, with a heavenly inheritance; for what is the heritage of *Jacob*, but *Canaan* in the Type, and Heaven it self in the Antitype? But should I thus sanctify the Sabbath, should I be sure of going to Heaven? yes, for so it roundly follows in the next words; *The mouth of the Lord hath spoken it.* But,

II.

Eleventhly, Consider, that of all days God hath put the highest honour upon his Sabbaths, by appointing his precious Ordinances in a special manner to be used on those days. The Sabbath is a gold Ring, and the Ordinances are as so many costly sparkling Diamonds in that Ring: All the works of the new Creation are commonly wrought on this day; this is the joyful day wherein ordinarily God gives spiritual light to the blind, and spiritual ears to the deaf, and spiritual tongues to the dumb, and spiritual feet to the lame. That *Exod. 12. 42.* is here applicable. It is a night to be much observed to the Lord, for bringing them out from the Land of *Egypt*, this is that night of the Lord to be observed of all the Children of *Israel* in their generation. Those that are new-born, are commonly new-born on this day; and therefore 'tis a day to be much observed to the Lord. Those that are converted, are ordinarily converted on this day; and therefore 'tis that day of the Lord that ought to be observed by all the converted *Israel* of God. Those that are edified, are commonly most edified on this day. O the sweet com-

munion ! O the choice converse ! O the singular discoveries ! O the blessed manifestations ! O the excellent enjoyments that Christ vouchsafes to his people on this day ! O the discoveries of Grace ! O the exercise of Grace ! O the increase of Grace, the progress in Grace ! O the comforts of Grace that God vouchsafes to his Chosen on this day ! Experience shews that the right sanctifying of the Sabbath, is a powerful means under Christ to sanctify us, and to increase our faith, and raise our hope, and inflame our love, and to kindle our zeal, and to enlarge our desires, and to melt our hearts, and to weaken our sins. But,

12.

Twelfthly and lastly, Consider this, that a right sanctifying of the Sabbath will cross Satans grand design, it will spoil his plot, his master-piece. Satan is a deadly enemy to the right sanctifying of the Sabbath, witness the many temptations that many Christians are more troubled with on this day, then they are on any other day in the whole week ; and witness the many vain, wandering, and distracting thoughts that many precious Christians are more afflicted with on this day, then they are on all the days of the week beside ; and witness that high and hot opposition that he in his instruments makes against the strictest observers of that day ; and witness his constant prompting and spurring such on to the prophanation of the Sabbath, whose examples are most dangerous, and encouraging to wicked men, as Magistrates, Ministers, Parents, and Masters, &c. and witness his strong endeavours, constant attempts, crafty devices, and deep policies that he has made use of in all the Ages of the World, to keep people off from a religious observation of the Sabbath ; yea, and to make them more wicked on that day, then on any other day of the week : May I not say then on all other days of the week ? I have been the longer upon this ninth Particular, partly because of the weightiness of it, and partly to encourage the Reader to a more close and strict observation of the Sabbath, and partly to justify those that are conscientious observers of it, and partly to justify the Lord in turning *London* into ashes for the horrible prophanation of his day.

Rev. 2. 10.

The

The Sabbath-day is the Queen of days, say the Jews. The Sabbath-day among the other days, is as the Virgin Mary among Women, saith *Austin*. Look what the Phenix is among the Birds, the Lyon among the Beasts, the Whale among the Fishes, the Fire among the Elements, the Lilly among the Thorns, the Sun among the Stars, that is the Sabbath-day to all other days; and therefore no wonder, if God burn such out of their habitations, who have been prophaners of his day. Ah *London! London!* were there none within nor without thy Walls that made light of this Institution of God, and that did offer violence to the Queen of days by their looseness and prophaneness, by their sitting at their doors, by their walking in *Moor-fields*, by their sportings and wrestlings there, and by their haunting of Ale-houses and Whore-houses, their tossing of Pots and Pipes, when they should have been setting up God, and Christ, and Religion in their Families, and mourning in their Closets for the sins of times, and for the afflictions of poor *Joseph*? How did the wrath and rage of King *Abasuerus* smother against *Haman*, when he apprehended that he would have put a force upon the Queen? And why then should we wonder to see the wrath of the Lord break forth in smother and flames against such a generation, that put a force upon his day, that prophaned his day, the Queen of days? Ah Sirs! you have greatly prophaned and abused the day of the Lord; and therefore why should any marvel, that the Lord has greatly debased you, and laid your glory in dust and ashes? In these late years, how has prophaneness, like a flood, broke in upon us on the Lords day? and therefore it highly concerns all the prophaners of the day of the Lord, to lay their hands upon their hearts, and to say, the Lord is righteous, the Lord is righteous, though he has laid our habitations desolate. Who is so great a stranger in our English *Israel*, as not to know that God was more dishonoured on the Sabbath-day (within and without the Walls of *London*) then he was in all the other six days of the week? and therefore let us not think it strange, that such a fire was kindled on that day, as has reduced all to ashes. What Antick habits did men and women

The Sabbath-day differs as much from the rest of the days, as the wax doth to which a Kings Great Seal is put, from ordinary wax.

Esth. 7. 8, 9, 10.

Prov. 10. 5.
 Prov. 17. 16.
 Isa. 25. 6.
 Math. 5. 47.

Exod. 19. 18.

put on, on this day ? what frothy, empty, airy discourses and intemperance was to be found at many mens Tables this day? How were Ale-houses, Stews, and *Moor-fields* filled with debauched sinners this day? No wonder then, if *London* be laid desolate. Now this abominable sin of open prophaning the Sabbaths of the Lord, I cannot with any clear evidence charge upon the people of God, that did truly fear him within or without the Walls of *London*. For first, they did lament and mourn over the horrid prophanation of that day. Secondly, I want eyes (at present) to see how it will stand either with the truth of Grace, or state of Grace, for such as are real Saints to live in the open prophanation of Gods Sabbaths. Thirdly, because an ordinary prophaning of the Lords Sabbaths, is as great an Argument of a prophane heart, as any that can be found in the whole Book of God. Fourthly, because Sabbath-days are the Saints Market-days, the Saints harvest-days, the Saints summer-days, the Saints seed-days, and the Saints fasting-days; and therefore they will not be such fools as to sleep away those days, much less will they presume to prophane those days, or to toy and trifle away those days of Grace. Fifthly, what singular thing do they more then others, if they are not strict observers and conscientious sanctifiers of the Lords day. Sixthly and lastly, of all the days that pass over a Christians head in this world, there are none that God will take such a strict and exact account of, as of Sabbath-days; and therefore it highly concerns all people to be strict observers and serious sanctifiers of that day. Now upon all these accounts, I cannot charge such throughout Saints as lived within or without the Walls of *London*, with that horrid prophanation of the Sabbath as brought the late fiery Dispensation upon us, and that turned a glorious City into a ruinous heap. Whatever there was of the hand of man in that dreadful Conflagration, I shall not now attempt to divine, but without a peradventure, it was Sabbath-guilt which threw the first Ball that turned *London* into flames and ashes. When fire and smoaking was on Mount *Sinai*, God was there; but when *London* was in flames and smoak, Sabbath-guilt was there. Doubtless all the

the power of Rome and Hell should never have put London into flames, had not Londons guilt kindled the first coal. But,

We come now to the Use and Application of this important Point.

Tenthly, The prophaneness, lewdness, blindness, and wickedness of the Clergy, of them in the Ministry, brings the Judgment of Fire, and provokes the Lord to lay all waste before him, Zeph. 3. 4--6. *Her Prophets are light and treacherous persons, her Priests have polluted the Sanctuary, they have done violence to the law, I have cut off the nations, their towers are desolate, I have made their street waste, that none passeth by, their cities are destroyed, so that there is no man, that there is none inhabitant. Their Prophets and Priests were rash, heady, and unstable persons, they were light, faithless men (or men of faithlessness, as the Hebrew runs) They were neither faithful to God, nor faithful to their own Souls, nor faithful to others Souls; they invented and feigned Prophecies of their own, and then boldly maintained them, and imposed them upon their Hearers: they were prophane and light in their carriages, they fitted their Doctrines to all fancies, humours, parties, and times; they betrayed their trust, they betrayed the lives of men into the hand of divine Justice, and the Souls of men into the hands of Satan; they polluted the Sanctuary, they polluted the Holy things of God, by managing of his Worship and Service in a prophane carnal way, and with a light, slight, perfidious spirit, and by perverting the true sense of the Law in their ordinary teaching of the people. They did violence to the Law, or they contemned, removed, or cast away the Law, as the Original runs: the Hebrew word here used, signifies also to ravish. Their Prophets and Priests did ravish the Law of God by corrupting the Law, and by putting false glosses upon it, and by turning of it into such shapes and senses as would best suit the times, and please the humours of the people. Now for these abominations of their Prophets and Priests, God denounces a dreadful Wo against the City of Jerusalem in vers. 1. *Wo to her that is filthy and polluted, to the oppressing city,* Lam. 4. 11--13. *The**

10.

Psal. 50. 17.

Lord

Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundation thereof. For the sins of her Prophets and the iniquity of her Priests, that have shed the blood of the just in the midst of her. God sent a consuming flame into Jerusalem, which did not only burn the tops of their houses, but also the foundations themselves, leaving no mark whereby they might know where their houses stood, nor any hopes of building them up again. But why did God kindle such a devouring fire in Jerusalem, which was one of the World wonders, and a City that was not only strong in situation and building, and deemed impregnable, but a City that was Gods own Seat, the Palace of his Royal residence; yea, a City that the Lord had for many years, to the admiration of all the world, powerfully and wonderfully protected against all those furious assaults that were made upon her by her most potent and mighty Adversaries? *Ans^r.* For the sins of her Prophets, and the iniquities of her Priests, as God himself testifies, who can neither dye nor lye. You may see this further confirmed, if you please but seriously to ponder upon these scriptures, Ezek. 22. 25, 26. 31. Jer. 23. 11. 14, 15. 39, 40. Look as the body Natural, so the body Politick cannot be long in a good constitution, whose more noble and essential parts are in a consumption. The enormities of Ministers have the strongest influence upon the souls and lives of men, to make them miserable in both worlds. Their falls will be the fall and ruine of many; for people are more prone to live by Examples then by Precepts, and to mind more what the Minister does, then what he says: *Præcepta docent, exempla movent*, Precepts may instruct, but Examples do perswade. The Complaint is ancient in Seneca, That commonly men live, not *ad rationem*, but *ad similitudinem*. The people commonly make the Examples of their Ministers the Rules of their Actions; and their Examples pass as current among them, as their Princes Coyn. The Common-people are like tempered Wax, easily receiving impressions from the Seals of their Ministers vices. They make no bones of it to sin by prescription, and to damn themselves by following the lewd Examples

Mich. 2. 11.
Isa. 30. 10, 11.
Jer. 5. ult.
Hos. 4. 9.
Isa. 9. 16.
Lam. 2. 14.
Ezek. 3. 18.

Seneca de vita
beata, cap. 1.

Examples of their Ministers. The Vulgar unadvisedly take up crimes on trust, and perish by following of bad Examples. I will leave the serious Reader to make such Application as in prudence and conscience he judges meet. But,

Eleventhly, Sometimes the sins of Princes and Rulers bring the fiery Dispensations of God upon Persons and Places, *Jer.* 38. 17, 18, 23. *Then said Jeremiah unto Zedekiah, Thus saith the Lord the God of Hosts, the God of Israel, if thou wilt assuredly go forth unto the King of Babels Princes, then thy soul shall live, and this city shall not be burnt with fire, and thou shalt live and thine house. But if thou wilt not go forth to the King of Babels Princes, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand, but shalt be taken by the hand of the King of Babylon, and thou shalt cause this city to be burnt with fire: Or as the Hebrew runs, Thou shalt burn this city with fire, that is, thou by thy obstinacy wilt be the means to procure the burning of this City, which by a rendition of thy self, thou mightest have saved. So *Jer.* 34. 2. 8, 9, 10, 11. compared with *Chap.* 37. 5. to *vers.* 22. Judges and Magistrates are the Physicians of the State (saith *B. Lake* in his Sermon on *Ezra*) and sins are the diseases of it; what skills it, whether a Gangrene begins at the head or the heel, seeing both ways it will kill, except this be the difference, that the head being nearer the heart, a Gangrene in the head will kill sooner then that which is in the heel: Even so will the sins of great Ones overthrow a State sooner then those of the meanest fort, 2 *Sam.* 24. 9. to *vers.* 18. But,*

Twelfthly, The abusing, mocking, and despising of the Messengers of the Lord, is a sin that brings the fiery Dispensation upon a People, 2 *Chron.* 36. 15, 16, 17, 18, 19 *Matt.* 23. 34. 37, 38. Behold your house is left unto you desolate. Here is used the present for the future, to note the certainty of the desolation of their City and Temple, and their own utter ruines: and about forty years after the Romans came and burnt their City and Temple, and laid all waste before them.

II.

It is a strange saying in *Lipsius*, viz. That the names of all good Princes may easily be engraven or written in a small Ring. *Lips. de Constantia*, lib. 2. cap. 25.

12.

Turn to these two pregnant Texts, and ponder seriously upon them; for they speak close in the case.

Iſa. 38. 1.

Acts 26. 15,
16, 17, 18.
Dan. 12. 3.

James 5. 16,
17, 18.

The first on
the 24. of Au-
guſt, and the
other on the
2. of Septem-
ber.

13.

See Ezek. 21.
28. 31, 32.
And Chap. 25.
3, 4, 5.

them. They had turned the Prophets of the Lord out of all, and therefore the Lord resolves to turn them out of all. O Sirs! will you please seriously to conſider theſe ſix things. Firſt, that all faithful, painful, conſcientious Miniſters or Meſſengers of the Lord, are great Inſtruments in the hand of the Lord for ſtopping or ſtemming the tide of all prophaneſs and wickedneſs in a Land, which bring all deſolating and deſtroying Judgments upon Cities and Countries. 2. For converting Souls to God; for turning poor ſinners from darkneſs to light, and from the power of Satan to Jeſus Chriſt. 3. For promoting of Religion, Holineſs, and Godlineſs in mens hearts, houſes, and lives, which is the only way under Heaven to render Cities, Countries, and Kingdoms ſafe, happy, and proſperous. 4. For the weakning of the Kingdom of Satan and Antichriſt, the weakning of whoſe Kingdom is the glory, ſafety, and ſecurity of the Land. 5. For the turning away of wrath, either felt or feared. 6. For the bringing down of the greateſt, weightieſt, and nobleſt of temporal favours and bleſſings upon Cities and Countries, as might be proved from ſcores of Scripture. And therefore never marvel, if God revenges the abuſes done to them in flames of fire. It was on a Sabbath that the publick liberty of the painful, faithful Miniſters of London was terminated and came to an end, and it was on a Sabbath that London was burnt.

Thirteenthly, Shedding of the blood of the Juſt, is a crying ſin that brings the Judgment of Fire, and lays all deſolate, Ezek. 35. 4, 5. 7. *I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I am the Lord. Becauſe thou haſt had a perpetual hatred (or hatred of old) and haſt ſhed the blood of the children of Iſrael by the force of the ſword in the time of their calamity, in the time that their iniquity had an end. Thus will I make mount Seir moſt deſolate, and cut off from it him that paſſeth out, and him that returneth. Verſ. 10. Becauſe thou haſt ſaid theſe two nations and theſe two countries ſhall be mine, and we will poſſeſs it, whereas the Lord was there. Verſ. 11. Therefore as I live, ſaith the Lord God, I will even do according to thine anger, and according to thine envy* which

which thou hast used out of thy hatred against them : and I will make my self known among them when I have judged thee. *Verf. 12.* And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume (or devour.) *Verf. 13.* Thus with your mouth you have boasted against me, and have multiplied your words against me, I have heard them. *Verf. 14.* Thus saith the Lord God, when the whole earth rejoiceth I will make thee desolate. *Verf. 15.* As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee, Thou shalt be desolate, O mount Seir, and all Idumea, even all of it, and they shall know that I am the Lord. The Edomites were deadly enemies to the Israelites, their hatred was old and strong, and active against them ; and they took hold on all occasions wherein they might express their rage and cruelty against them, both in words and works. And therefore when the Babylonians took Jerusalem, they cryed, Rase it, Rase it, even to the foundation thereof. When the Babylonians entred Jerusalem, many of the Jews fled to the Edomites for succour, they being their brethren ; but instead of sheltering them, they cruelly destroyed them, and greatly insulted over them, and were glad of all opportunities wherein they might vent all their rage and malice against them, that so they might the better ingratiate themselves with the Babylonians. Now for these cruel practices and barbarous severities of theirs towards the poor, afflicted, and distressed Israel of God, God is resolved to bring utter desolation upon them. *Verf. 3.* Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate : Or as the Hebrew is, *Shemamah Umeshammah*, desolation and desolation. Now this doubling of the Hebrew word shews the certainty of their desolation, the speediness of their desolation, and the greatness and thoroughness of their desolation, *Jer. 26. 14, 15.* As for me, behold, I am in your hand, do with me as seemeth good and meet unto you. But know ye for certain, that if you put me to death, ye shall surely bring innocent blood upon

Pfal. 137. 7.

*See verf. 8,
9. 11.*

your selves, and upon this city, and upon the inhabitants thereof. That was good counsel, which *Teriullian* gave *Scapula* a Pagan Persecutor. God will surely make Inquisition for our blood, therefore (saith he) if thou wilt not spare us, yet spare thy self; if not thy self, yet spare thy Country, which must be responsible when God comes to visit for blood. So *Lam. 4. 11. 12, 13.* The Lord hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. The Kings of the earth, and all the inhabitants of the world would not have believed that the adversary and the enemy should have entred into the gates of *Jerusalem*. For the sins of her Prophets, and the iniquities of her Priests, that have shed the blood of the just in the midst of her. The Prophets and the Priests enraged the people against them, and engaged the Civil Power against the just and the innocent, to the shedding of their blood. But this innocent blood could not be purged away but by fire. To shed the blood of the Just is a most crying sin, and that for which God has turned the most glorious Cities in the World into ashes. *Jerom* upon the Text saith, that the Prophets and Priests shed the blood of the Just in the midst of *Jerusalem*, by drawing them into error, which is to the destruction of the Soul. But *Calvin* upon the Text well observes this cannot stand, because just men are not so destroyed; but the wicked only that take no heed to their false teaching. Therefore (saith he) the true Prophets of God are meant by the just, for whom they had Prisons, Dungeons, and Stocks to put them into; and sometimes stoning, or otherwise, tumults, which they stirred up among the people, whereby their blood was shed.

Rome has much of the blood of the Saints upon her skirts, and for this very sin she shall be utterly burnt with fire, as you may see at large, if you will please to read the 18. Chapter of the Revelations at your leisure. Though Rome was a Cage of unclean Birds, and full of all manner of abominations; yet the sin that shall at last burn her to ashes, is the blood of the Saints: mark, though the people of God are in *Babylon*, and may partake of her Plagues, and fall under the

fiery

Rev. 16. 6.
Rev. 17. 6.
Rev. 19. 2.
Rev. 18. 24.

fiery Dispensation with her; it is not the sins of the Saints but the sins of *Babylon* that bring the Judgment of Fire upon *Babylon*. Mark, the people of God may live in a City that may be burnt to ashes, and yet their sins may not be the procuring causes of that Judgment. *Lot* lived in *Sodom*, and had his failings and infirmities as well as other Saints; but it was not his sins that brought the Judgment of Fire upon that City, but the sins of the Citizens, as the Scripture assures us.

Gen. 19.

But you may say, Pray, Sir, why is God so severe as to turn stately Cities, rich and populous Cities, great and glorious Cities into a ruinous heap, for shedding the blood of the Just? *Ans.* Because next to the blood of Christ, the blood of the Just is the most precious blood in all the world. Mark, there are these nine things that speak out the preciousness of the blood of the Just.

First, Clear and plain Scriptures speak out the blood of the Saints to be precious. *He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight.* And so *Psal. 116. 15. Precious in the sight of the Lord is the death of his Saints.* But,

1.
Psal. 73. 32, 33.
Psal. 72. 14.

Secondly, The cry of their blood reaches as high as Heaven, and this speaks it out to be precious blood, *Gen. 4. 10, 11.* The blood of one *Abel* had so many tongues as drops, and every drop a voice to cry for vengeance, and the cry of his blood did strongly ingage the Justice of God to punish it. *Rev. 16. 6. Give them blood to drink, for they are worthy.* But,

2.
Crying is ascribed to blood by a figurative speech.

Thirdly, Gods cursing their blessings, who have shed the blood of his Saints, speaks out their blood to be precious blood, *Gen. 4. 10, 11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brothers blood from thy hand.* Now this is added by the way. 1. To aggravate the sin of *Cain*. 2. To shew the fitness of the punishment: 'tis as if he had said, the earth did, as it were, in compassion receive into her bosom that blood which thou didst cruelly and wickedly shed; and therefore out of the earth (which

3.

(which hath sucked in by the pores thereof thy brothers blood) shall spring a curse that shall plague thee for shedding that blood. The earth which was created for thy blessing and service, shall execute this curse against thee in vengeance, not yielding thee the fruits which otherwise it would have done. As is expressed in *vers. 12. When thou tillest the ground, it shall not henceforth yield unto thee her strength.* (Heb. *It shall not go on to give thee its ability.*) This was a second curse, whereby the earth became worse for *Cains* sin then it was for *Adams*. Now if this curse were not general; yet doubtless it was a particular curse upon *Cains* portion: so that wheresoever, or whensoever he should till the earth as a Husbandman, the earth by its barrenness should upbraid him as a Murderer. But,

4. Fourthly, Gods pouring out of the blood of the wicked as water is poured out upon the ground, to prevent the effusion of his Childrens blood, speaks out their blood to be precious blood. At the Red-sea God made way, not only through the Sea, but also through the blood of the Egyptians to preserve the blood and lives of his poor people. God, to preserve the lives and blood of his people, destroys a hundred four-score and five thousand of *Zenacheribs* Army by the hand of his Angel in one night. And you know in *Esthers* time, how God made way for the preservation of the lives and blood of his people through the blood of *Haman* his Sons, and the rest of their enemies that hated them. I might give you twenty other Scriptures to the same purpose, but enough is as good as a Feast. But,

Isa. 43. 4, 5.

Exod. 14.

Isa. 37. 36.

Esth. 9.

5. Fifthly, The strict Inquisition that God has made after the blood of the Just in all Ages of the World, argues the preciousness of their blood, *Psal. 9. 12. When he maketh inquisition for blood, he remembreth them, he forgetteth not the cry of the humble.* Did not *Pharaob*, *Abab*, *Jezabel*, *Haman*, *Herod*, *Amalek*, *Maab*, *Ammon*, *Zenacherib*, &c. find by woful experience, that God did make a strict Inquisition after the blood of the Just. And so did those men of violence, who shed the blood of the Just in the primitive times, &c. But,

Sixthly,

Sixthly, The speedy and dreadful Vengeance of God upon such as have shed the blood of the Just, speaks out their blood to be precious in his eyes, *Psal. 53. 23. But thou, O God, shalt bring them down into the pit of destruction, bloody and deceitful men shall not live out half their days, Psal. 94. 21--23. They gather themselves together (Heb. Run by troops as thieves do) against the soul of the righteous, and condemn the innocent blood: he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off. Richard the III. and Q. Mary were cruel Princes, and shed the blood of the Just, and they had the shortest Reign of any since the Conquest.*

Charles the IX. was a great shedder of the blood of the Just, he had a deep hand in the Massacre of the Protestants in Paris, and in other Parts of his Kingdom, he glutted himself with the blood of the Just, and gloried greatly in their ruine. In his latter days he was surprised with a great debility and tormenting pains in his body, after a great effusion of blood which issued out by all the passages of his body, he breathed forth his wretched Soul. Oh the horrid butcheries that were committed and commanded by this bloody Prince his Reign, throughout his whole Realm! but at last divine Vengeance overtook him, and he dyed wallowing in his own blood, &c.

The Duke of Guise, next to the King, had the greatest hand in the Massacre of the Protestants, he was a most barbarous Prince, and at last he falls by barbarous hands, for he being called by Revoll Secretary to Henry the III. to come to the King into his Cabinet, as he lifted up the Faceltry with one hand to enter, he was charged with Swords, Daggers, and Partisans, and so dyed by the hands of Murderers. He that had murdered many thousands of the Protestants, was at last murdered by men of his own Religion.

Henry the III. King of France, was a most cruel Enemy to the Protestants, and he was by James Clement a Monk, stabbed in the same Chamber, and on the same day wherein he had helped to contrive the French Massacre. Doubtless God will one day reckon with France for all that Protestant blood that they have shed.

Maxi-

6.

History of France, pag. 791. to pag. 798.

Pag. 808, 809.

Pag. 793, 794.

Page 867.

French History, pag. 279, 280.

History of the
Council of
Trent, pag. 417.

*Theatrum Hi-
storicum.*

Anno 1552.

Maximinus was a great Persecutor of the people of God, he set forth a Proclamation ingraven in Brasse for the utter abolishing of Christ and his Religion; he was at last eaten up of Lice. The same Judgment befel *Philip* King of Spain, who swore he had rather have no Subjects then *Lutheran* Subjects; and when he had narrowly escaped drowning in a shipwrack, he said, he was delivered of God to rout off *Lutheranism*, which he presently began to do, but God soon cut him off.

Thomas Blavar, one of the Privy Counsellors of the King of *Scots*, was a sore Persecutor of the people of God in that Land; when he lay on his dying-bed he fell into despair, and cryed out, that he was damned, he was damned: and when the Monks came about him to comfort him, he cryed out upon them, saying, That their Masses and other trash would do him no good; for he never believed them, but all that he did was for love of money, and not of Religion, not respecting or believing that there was either a God or a Devil, a Hell or a Heaven; and therefore he was damned, there was no remedy but he must go to Hell, and in this case without a sign of repentance he dyed.

A Popish Magistrate having condemned a poor Protestant to death, before his execution he caused his tongue to be cut out, because he should not confess the truth: but the Lord did retaliate it upon him; for the next child he had, was born without a tongue.

Cardinal Crescentius was a most desperate Persecutor of the people of God, he was the Popes Embassador to the Council of *Trent*, and being one night busie in writing to his Master the Pope, a huge black Dog with great flaming eyes, and long ears dangling down to the ground, appeared to him in his Chamber, and went under the Table where he sat: Upon which the Cardinal was amazed; but as soon as he had recovered himself, he called his Servants to put out the black Dog that was come into his Chamber: but they lookt round about his Chambers, and the next Chambers, but could find no black Dog: upon which the Cardinal fell presently sick with a strong conceit, which never left him till his death, still crying

crying out, Drive away the black Dog, drive away the black Dog, which seemed to him to be climbing up his Bed; and in that humour he dyed.

After the Martyrdom of *Gregory the Bishop of Spoleta, Flaccus* the Governour who was the Author thereof, was struck with an Angel, and vomited up his entrails at his mouth, and dyed.

Phil. Lonic.

Mammea Agrippinus when he was fifteen years old, because he would not sacrifice to their Idols, was apprehended at *Preneſte*, and whipt with Scourges, and hanged up by the heels, and at last ſlain with the Sword; in the miſt of whoſe torments the Governour of the City fell down dead from the Tribunal-ſeat.

Cent. 3. cap. 12.

Genſericus King of the *Vandals* (an *Arrian*) was a moſt cruel Perſecutor of the Orthodox Chriſtians, he was poſſeſſed of the Devil, and dyed a moſt miſerable death in the year 477.

Sigeb. in Chron.

Herod the Great, who cauſed the Babes of *Bethlehem* to be ſlain, hoping thereby to have deſtroyed Chriſt, ſhortly after was plagued by God with an incurable diſeaſe, having a ſlow and ſlack fire continually tormenting of his inward parts, he had a vehement and greedy fire to eat, and yet nothing would ſatiſſie him; his inward bowels rotted, his breath was ſhort and ſtinking, ſome of his members rotted, and in all his members he had ſo violent a cramp, that nature was not able to bear it, and ſo growing mad with pain, he dyed miſerably.

Euseb. Hiſt.

Herod Antipas, who beheaded *John Baptiſt*, not long after falling into diſgrace with the Roman Emperour, with his inceſtuous *Herodias* the Suggester of that murder, they were baniſhed, and fell into ſuch miſery and penury, that they ended their wretched lives with much ſhame and miſery.

Euseb. Hiſt.

Herod Agrippa was a great Perſecutor of the Saints; he was eaten up of worms in the third year of his Reign, as *Joſephus* obſerves. He went to *Casarea* to keep certain Plays in the Honour of *Cæſar*; the Gown he was in (as the ſame Author relates) was a Gown of Silver wonderfully wrought, and the beams of the Sun reflecting upon it, made ſo it gliſter, that it dazzled the eyes of the Beholders; and when he had made an

Act. 12. Joſeph. Antiq. lib. 19. cap. 7.

Acts 12. 21,
22, 23.

Joseph. Antiq.
lib. 18. cap. 13.

Euseb. Hist.

Euseb. Hist. lib.
2. cap. 7.

end of his starched Oration in this his Bravery, his Flatterers extolled him as a God, crying out, 'Tis the voice of a God, and not of a man: Whereupon he was presently smitten by the Angel of the Lord, and so dyed with worms that eat up his entrails; the blow the Angel gave him was an inward blow, and not so visible to others; and his torments more and more increasing upon him, the people put on sack-cloth, and made supplication for him, but all in vain; for his pains and torments growing stronger and stronger every day upon him, they separated his wretched soul from his loathsome body within the compass of five days.

Caiaphas the high Priest, who gathered the Council, and suborned false Witnesses against the Lord Christ, was shortly after put out of his Office; and one *Jonathan* substituted in his room, whereupon he killed himself.

Not long after *Pontius Pilate* had condemned our Lord Christ, he lost his Deputiship, and *Cæsars* favour; and being fallen into disgrace with the *Roman* Emperour, and banished by him, he fell into such misery, that he hanged himself.

Oh the dreadful Judgments that were inflicted upon the chief Actors in the Ten Persecutions! Shall I give you a brief account of what befel them?

Nero that Monster of men, who raised the first bloody Persecution (to pick a quarrel with the Christians) he set the City of *Rome* on fire, and then charged it upon them; under which pretence he exposes them to the fury of the people, who cruelly tormented them, as if they had been common burners and destroyers of Cities, and the deadly enemies of mankind; yea, *Nero* himself caused them to be apprehended and clad in wild beasts skins, and torn in pieces with Dogs, others were crucified, some he made Bonfires of to light him in his night-sports: To be short, such horrid cruelty he used towards them, as caused many of their enemies to pity them. But God found out this wretched Persecutor at last; for being adjudged by the Senate an enemy to mankind, he was condemned

demned to be whipt to death, for the prevention whereof he cut his own throat.

Domitian the Author of the second Persecution against the Christians, having drawn a Catalogue of such as he was to kill, in which was the name of his own Wife and other friends: upon which he was by the consent of his Wife slain by his own Household-servants with Daggers in his Privy-Chamber; his body was buried without Honour, his Memory cursed to posterity, and his Arms and Ensigns were thrown down and defaced.

Trajan raised the third Persecution against the Church; he was continually vexed with Seditions, and the vengeance of God followed him close. For first, he fell into a Palsie, then lost the use of his senses; afterwards he fell into a Drop-sie, and dyed in great anguish.

Adrian being vexed with great and perpetual Commotions in his life, dyed with much anxiety.

Maximinus being declared an Enemy by the Senate, was killed in his own Tent.

Decius by the *Goths* (in their first Invasion of the Empire) with his whole Army was cut off.

Valerianus was overcome by the *Persians*, and made use of by *Sapor*, as a Stirrup for his foot, when he went to take Horse.

Julian in his height of contempt against Christ, was deadly wounded in Battel against the *Persians*, and throwing his blood in the Air, dyed with that desperate expression in his mouth, *Viciſti tandem Galilee.*

Valentius being a great Favourer of the *Arrians*, and a great Persecutor of the Orthodox (the *Arrians* exceeding the Heathens in cruelty) was in Battel against the *Goths* in *Thracia* wounded, and being carried to a house that was near, it was set on fire by the Enemy, in which he miserably perished.

Emſeb. Hiſt. lib. 9. cap. 8.
The Christians compared his destruction in the water to *Pharaoh's* drowning in the Red Sea.

Maxentius and his chief Officers being put to flight on the other side of the River *Tyber* by *Constantine*, was necessitated to return by a Bridge whereupon he had made devices in a secret way to have drowned *Constantine*, by which he and those that

were with him were drowned in the River : upon which occasion the Christians took occasion to sing that word, *Psal.* 9. 16. *The Lord is known by the judgments which he executeth, the wicked is snared in the work of his own hand :* And that word, *Psal.* 7. 15. *He made a pit and digged it, and he himself is fallen into it.*

Dioclesian being sent for by *Constantine* upon suspicion, chose rather to poyson himself then to see him.

Maximianus Hercules endeavouring again to recover his Authority, was discovered in his design by his Daughter *Constantines* Wife : whereupon he was pursued and besieged by *Constantine*, and was either killed, or during the Siege hanged himself, as is diversly reported by several Writers.

Maximinus Jovius through intemperance becoming corpulent, was smitten with boils in the secret parts, out of which issued abundance of vermine ; his Physicians were either suffocated by the odious smell of his loathsome disease, or else they were killed by him, because they could not cure him. One of his Physicians told him, that it was Gods Judgment on him for persecuting the Christians, which no man could cure. At last he fell under such convictions, as forced him to confess, that the wrongs and injuries that he had done to the people of God, were the cause of that plague ; and therefore being struck with terror and horror, gave out Edicts, that the Persecution should cease ; and that Churches should be builded ; and that in their Meetings prayers should be put up for him, as formerly used to be : which Edict is to be found in *Eusebium*. The other Tyrant in the East (to wit *Maximinus* who was called *Cæsar*) had been industrious to invent cruel tortures for the Christians, especially to pull out their eyes : but at last he was defeated, and in a base habit made to hide himself, and afterwards he was pursued by such a sickness which made both his eyes to drop out of his head, by which Judgment he was necessitated to confess, that the God of the Christians was the only true God, and that he had been mistaken concerning the gods whom he chose to worship ; which words were uttered by him when he was even expiring, as *Eusebium* testi-

Euseb. Hist.
lib. 8. cap. 29.

Euseb. de vita
Constantini, lib.
2. cap. 52.

testifies. By all these dreadful Instances, you may run and read that heavy Vengeance that has been inflicted upon those who have shed the blood of the Just.

Felix Earl of *Wartenburge* was a great Persecutor of the Saints, and did swear that ere he dyed, he would ride up to the Spurs in the blood of the *Lutherans*: but the very same night wherein he had thus sworn and vowed, he was choaked with his own blood.

The Judgments of God were so famous and frequent upon those that did shed the blood of the Saints in *Bohemia*, that it was used as a Proverb among the Adversaries themselves, That if any man be weary of his life, let him but attempt against the *Picardines* (so they called the Christians) and he should not live a year to an end.

Sir Thomas Moor, once Lord Chancellor of *England*, was a sworn Enemy to the Gospel, & persecuted the Saints with fire and faggot; and among all his praises he reckons, this is the chiefest: That he had been a Persecutor of the *Lutherans*, i.e. the Saints: but what became of him? he was first accused of Treason, and then condemned, and at last beheaded.

Judge *Morgan* was a great Persecutor of the people of God; but shortly after he had passed the Sentence of Condemnation upon that vertuous Lady, the Lady *Jane Grey*, he fell mad, and in his mad raving fits, he would continually cry out, Take away the Lady *Jane*, take away the Lady *Jane* from me: and in that horror he ended his wretched life.

Drabomiza, after the death of her Husband, usurped the Government of *Bohemia*, and was a cruel Persecutor of the people of God; but by a righteous hand of God it so fell out, that on that very place where the Ministers bones lay unburied, the earth opened of it self, and swallowed her up alive with her Chariot, and those that were in it: which place is now to be seen before the Castle of *Prague*. There is no end of Instances of a later date. But,

Seventhly, The strange, miraculous, and wonderful preservation

Hesiod speaks of thirty thousand Demi-Gods that were keepers of men; but what are so many thousand Gods to that one God, that neither slumbers nor sleeps, but day and night keeps his people as the apple of his eye, *Zeph.* 5. 8. As his Jews, *Mal.* 3. 17. that keeps them in his Pavilion, as a Prince his Favourite, *Psal.* 31. 20.
8.

Cicero.

Conscience is Gods Preacher in the bosom. Conscience is *mille testes*, a thousand witnesses for or against a man. Conscience hath a good memory.

Preservation of the lives and blood of the Just, speaks out their blood to be precious blood. Who can sum up the many Miracles of divine Love, Power, Wisdom, and Care, &c. that God manifested in the preservation of *Joseph* in the Prison, *Jeremiah* in the Dungeon, *Daniel* in the Den, and the three Children in the fiery Furnace, and not say, surely the blood of the Saints is very precious in the eyes of the Lord? I have read of a certain Witch that sent her Spirits to kill *Ambrose*; but they returned her this Answer, That God had hedged him in as he did *Job*, and therefore they could not touch him, they could not hurt him. Another came with a drawn Sword to his Bed-side to have killed him, but he could not stir his hand, till repenting, he was by the prayer of *Ambrose* restored to the use of his hand again. For *Luther* (saith my Author) a poor Fryar to stand it out against the Pope and all the Power of *Rome*, was a great miracle, and that he should prevail against all that Power, was a greater, and that after all, he should dye in his bed, was the greatest of all. There are many thousand Instances more of the like nature, but enough is as good as a Feast.

Eighthly, The spiritual Judgments that God hath given such up to, who have shed the blood of the Just, speaks out their blood to be precious blood. Oh the dreadful horrors and amazing terrors of conscience that such have been given up to! Take a few Instances among the many that might be given. The *Vaisvod* that had betrayed *Zegeden* a godly man, professed to *Zegedine*, that he was so haunted with Apparitions and the Furies of his own Conscience, that he could not rest day nor night. *Dionysius* a cruel Tyrant, a bitter Enemy to all good men and good things, was so troubled with fear and horror of conscience, that not daring to trust his best friends with a Rasor, he used to lunge his beard with burning coals. A sleepy conscience, when awakned, is like a sleepy Lyon, when he awakes he roars and tears his prey. It is like *Promethews* Vultur, it lyes ever gnawing. Sin brings a stain and a sting. Horror of conscience meets a man in the dark, and makes him leap in the night, and makes him quake in his sleep; and makes him start in every corner, and makes him think

think every bush is a man, every man a Devil, and every Devil a Messenger to fetch him quick to Hell. By this *Theodorick* saw the face of a man in the mouth of a fish. *Nessus* heard the noise of murder in the voice of birds. *Saunders* ran distracted over the *Irish Mountains*. This made *Cain* wander, *Saul* stab himself, *Judas* hang himself, *Arius* empty his bowels at the stool, *Latomus* cry desperately, he was damned, he was damned, and *Julian* confess, that he was conquered. It makes man, the Lord of all, to be Slave to all. Lord, what is man? Certainly 'tis better with *Evagrius* to lye secure on a bed of straw, then to have a turbulent conscience on a bed of Doune, having Curtains embossed with Gold and Pearl. Bur,

Ninthly and lastly, The shedding of the blood of the Just, is a sin of so high a cry, and so deep a dye, that for it God is resolved (except men repent) that he will shut them out of the highest Heaven, and cast them down to the lowest Hell, as you may see by comparing the Scriptures in the Margine together; and therefore certainly the blood of the Just is most precious blood. Now seeing that the blood of the Just is such precious blood, who will wonder, if God sets such Cities, and Towns, and Countries into a flame about their ears, upon whose skirts the blood of the Just is to be found? *Josephus* speaking of the desolation of *Jerusalem*, saith, Because they have sinned against the Lord God of their Fathers in shedding the blood of just men and innocents that were within thee, even in the Temple of the Lord, therefore are our sorrowful sighings multiplied, and our weepings daily increased 'Twas the blood of the just, the blood of the innocents that turned *Jerusalem* into ashes.

I have read of one *Rabbi Samuel*, who six hundred years since writ a Tract in form of an Epistle to *Rabbi Isaac* Master of the Synagogue of the Jews, wherein he doth excellently discuss the cause of their long Captivity and extreame misery, and after that he had proved, that it was inflicted for some grievous sin, he sheweth that sin to be the same which *Amos* speaks of. For three transgressions of *Israel*, and for

9.

Gal. 5. 21.

Rev. 21. 8.

Rev. 22. 15.

1 Joh. 3. 15.

Math. 22. 7.

four

four I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shoes. The selling of Joseph he makes the first sin, the worshipping of the Calf in Horeb the second sin, the abusing of Gods Prophets the third sin, and the selling of Jesus Christ the fourth sin. For the first, they served four hundred years in Egypt; for the second, they wandred forty years in the Wilderness; for the third, they were Captives seventy years in Babylon; and for the fourth, they are held in pitiful Captivity even till this day.

Speeds Chronicle in Queen Mary.

When Phocas, that bloody Cut-throat, sought to secure himself by building high Walls, he heard a voice from Heaven telling him, That though he built his Bulwarks never so high; yet sin within (blood within) would soon undermine all. Shedding the blood of the Just, is a sin that hath undermined the strongest Bulwarks, and that hath blown up, and burnt up the most glorious Cities that have been in the World. And who can tell but that the blood of the Just that was shed in the Marian days, might now come up into remembrance before the Lord? For in four years of her Reign there were consumed in the heat of those flames two hundred seventy seven persons, viz. Five Bishops, one and twenty Ministers, eight Gentlemen, eighty four Artificers, one hundred Husbandmen, Servants, and Labourers, six and twenty Wives, twenty Widows, nine Virgins, two Boys, and two Infants. I say, who can tell but that the blood of these precious Servants of the Lord hath cryed aloud in the ears of the Lord for vengeance against that once glorious, but now desolate City? Men of brutish spirits, and that are skilful to destroy, make no more of shedding the blood of the Just, then they do of shedding the blood of a Swine; but yet this hideous sin makes so great a noise in the ears of the Lord of Hosts, that many times he tells the World by his fiery Dispensations, that it cannot be purged away but by fire. And thus much for the sins that bring the fiery Judgment: our way now to the Application is plain.



THE
FIRST PART
OF THE
Application.

1. To see the Hand of the Lord in it. Ten Considerations to work to this.
2. To mourn under the sense of so great a Judgement.



E come now to the Use and Application of this important Point. The Explanation of a Doctrine, is but the drawing of the Bow: the Application is the hitting of the Mark, the white, &c.

Is it so, that God is the Author or Efficient cause of all the great calamities and dreadful Judgements that are inflicted upon Cities and Countreys; and in particular of that of Fire: then,

First, Let us see the hand of the Lord in this late dreadful Fire that hath been upon us: for certainly God is the Author (permissively at least) he is the great Agent in all those terrible

Use.

Ruth. 1. 13.
21.
Pſalm 39. 9.
1 Sam. 3. 18.

The Souldiers
Fire-brand by
which was
fired the fa-
mous Temple
of *Jerusalem*,
was commiſſi-
onated by a
Divine Com-
mand.

Math. 8. 5. 11.
Whatever
Miſcreants
made the Fire-
Balls, yet God
did blow the
fire, and ſo
turned *London*
into a Rui-
nous heap.
Certainly
there was
much of Gods
hand, what-
ever there was
of mens heads
in this fatal
Fire.

terrible Judgements that befall Perſons, Cities and King-
doms. Whoſoever or whatſoever be the Rod, its his hand
that gives the ſtroke. The power of bringing Judgements
upon Cities God challengeth to himſelf, *Amos 3. 6. Shall*
there be evil in a City, and the Lord hath not done it? What-
ever the Judgement be that falls upon a City, God is the Au-
thor of it; he acts in it, and orders it according to his own
good pleaſure. There is no Judgement that caſually falls
upon any perſon, City or Countrey: Every Judgement is in-
flicted by a Divine Power and Providence. The *Chaldeans*
could never have burnt *Jerusalem*, if the Lord had not grant-
ed them a commiſſion: Hence ſaith the Prophet, *Evil came*
down from the Lord, unto the gate of Jeruſalem, Mich. 1. 12.
'Twas a ſore evil; that Jeruſalem (which was one of the
worlds wonders) ſhould be deſtroyed by fire; but this evil
was determined at the Council-board in Heaven. Jeruſa-
lem was burnt by a Commiſſion ſigned in Heaven, both when
the Chaldeans under Nebuchadnezzar, and when the Romans
under Titus Veſpaſian laid it in Aſhes. All ſorts of Judge-
ments are more at the beck of God, and under the command
of God, than Servants are under the commands of their
Maſters, or Souldiers under the commands of their General,
or Children under the command of their Parents. What-
ever Judgement God commands to deſtroy a Perſon, a Ci-
ty, or Countrey, that Judgement ſhall certainly and effe-
ctually accompliſh the command of God, in ſpite of all that
creatures can do. God as he is our Creator, Preſerver, and
Sovereign Lord, has an abſolute power both over our per-
ſons, lives, eſtates and habitations: and when we have
transgreſſed his righteous Laws, he may do with us, and all
we have as he pleaſes: he may turn us out of houſe and home,
and burn up all our comforts round about us, and yet do us
no wrong. Thoſe things which ſeem accidental and caſual un-
to us, are ordered by the wiſe Council, Power and Provi-
dence of God. Inſtruments can no more ſtir till God gives
them a commiſſion, than the Axe or the Knife can cut of
it ſelf, without an hand. *Job* eyed God in the fire that fell
from Heaven, and in all the fiery tryals that befall him.

And

And therefore, as one observes, he doth not say, the Lord gave, and the Devil took away; nor the Lord gave, and the Chaldeans and Sabeans took away; but *the Lord hath given, and the Lord hath taken, and blessed be the name of the Lord.* Certainly without the cognizance and concurrence of a Wise, Omniscient and Omnipotent God, no creatures can move; nor without his fore-sight and permission, no event can befall any Person, City, or Countrey. Acts 17. 28. *For in him we live, move and have our being.* No man can put forth a natural action without him. Whatever the means or instruments of our misery be, the hand is Gods, and this the Saints in all the Ages of the world have confest. It becomes us in every Judgement, to see the hand of the Lord, and to look through visible means to an invisible God: for though the Lord may, and many times do's make use of Satan and his instruments to scourge his dearest children, yet it is but one hand; and many instruments that he smites us with. God makes use of what second causes he pleases for the execution of his pleasure. And many times he makes the worst of men the Rod of his indignation to chastise his people with. Witne's Pharaoh, Abab, Haman, Herod, and the Assyrian Kings, with scores of other instances that the Scripture affords. And all Histories abound in nothing more than in Instances of this nature, as all know that have read any thing of History. The Conclave of Rome, and the Conclave of Hell can do nothing without a commission from Heaven. They can't make a House, nor burn a House, nor drown a Pigg, without a commission under the Broad Seal of Heaven. A Sparrow lights not upon the ground, nor a hair falls not from our heads, no nor a bristle from a Sow's back, (saith Tertullian) but by a Divine Providence. All created creatures both in that upper, and in this lower world depend upon God for their being, motion, and several activities. Now in that God did not exert his Power, neither to prevent, nor check those furious flames, which he knew without his interposure, would lay all in ashes; 'tis evident that it was his Divine pleasure, that London should be turned into a ruinous heap. Gods not punishing the delo-

Aufine.

Job 1. 20, 21.

Levit. 10. 1,
2, 3, 4.
Heb. 11. 25, 26.

Isa. 10. 5. 19 20.

Exod. 3. 18.
Jer. 21. 10.
Math. 8. 32.
Chap. 10. 30.
Luke 21. 18.

lation of London was a tacit commissioning of the flames to burn down all that stood in their way. That such are under a high mistake, that ascribe the burning of London, so to second causes, as that they will allow no more Judgement of God in it, than that which accompanies common casualty, I shall sufficiently evidence, before I have finished this first Use. But I hope the prudent Reader will make it his business to see the signal hand of God in this late fiery dispensation, and to remember, that the Scribe is more properly said to write, than the Pen; and he that maketh and keepeth the Clock, is more properly said to make it go and strike, than the Wheels and Poizes that hang upon it; and every Workman to effect his work, rather than the tools which he useth as instruments. So the Lord of Hosts who is the Chief Agent and Mover in all things, and in all actions, may more fitly and properly be said, to effect and bring to pass all Judgements, yea, all things that are done in the earth, than any inferiour or subordinate causes; seeing they are but his tools and instruments which he rules and guides according to his own Will, Power and Providence. At this some of the more civilized Heathen hath long since hammered, viz. That the same power dispenseth both comforts and crosses, when they painted Fortune in two forms, with two faces of contrary colours, the foremost white, the hindermost black, to signifie that both good and evil came from the Goddess Fortune. When 'twas told Prince Henry, that *delicta generis humani*, that darling of mankind, *That the sins of the people caused that affliction that was upon him*: O no, said he, *I have sins enough of mine own to cause that*. So should we all confess, that though God take occasion by another mans sin, or by another mans hand to fire my house; Yet the cause is just that it should be so, and that I may self have deserved it, whatsoever the occasion, or the instrument be. God had matter enough against the seventy thousand that died of the Plague, though *Dauids* sin were the occasion, yet the meritorious cause was in them. Certainly there is no man that hath been a sufferer by this late, dreadful Fire, but upon an exact search into his own heart and life, he may find

find matter enough to silence himself, and to satisfy himself that though God has turn'd him out of his habitation, and burnt up all his comforts round about him, yet he has done him no wrong. Surely in the burning of the City of *London*, there was more of the extraordinary hand of God, than there was of the hand of Papist or Atheist. God if he had pleased, could have prevented brutish and skilful men to destroy and burn, by discovering of their hellish plots before they had taken effect, as he did *Absophels*, 2 *Sam.* 17. 10. to the 24. and as he did *Tobias* and *Sanballats*, *Neb.* 4. 7. to v. 16. And as he did the Jews who took counsel to kill *Paul*, *Acts* 9. 23, 24, 25. *Acts* 23. 12. to 25. And as he did that of the Gun-Powder-Treason. And God could have directed and spirited men to the use of the means, and then have given such a blessing to the means, as should have been effectual to the quenching of it when it was first kindled, but he would not, which is a clear evidence, that he had given from Heaven a commission to the Fire to burn with that force and violence as it did, till all was laid in ashes.

Ezek. 21. 31.

Now that you may the better see and acknowledge the hand of the Lord in the late dreadful Fire that has been amongst us. Consider seriously with me these ten following particulars.

First, Consider the intemperate heat, the drought of the season, such a hot and dry Summer as that was, has not been known for many years: How by this means every mans habitation was as stubble, fully dry, prepared and fitted for the burning flames. Before God would strike fire, he made our houses like tinder: When fuell is wet and green, what puffing and blowing must there be to kindle a fire, and to make it burn? but when fuell is light and dry, it is so conceptive of fire, that even the very smell of fire puts it into a flame. And this was poor *London's* case; for every mans house had lain long a Sunning under the scorching beams of the Sun, and much brightness of weather, which made every thing so dry and combustible, that sparks and flakes of fire were sufficient to set mens houses all in a flame about their ears. Now this finger of God we are neither to over-

1.

Nah. 1. 10.

Joel 2. 5.

By this parching season every mans house was prepared for fuel.

Exod. 8. 19.

Amos 4. 7.

1 King. 17. 1, 2.

Job 38. 31.

Doubtless

there was much wrath in this, that the Water-house which served much of the City with water, should be burnt down in a few hours after the fire first began. To want a proper remedy when we are under a growing misery, is no small calamity. 'Tis sad with the people that have nothing to quench the furious flames, but their own tears and blood. To be stript of water when God strikes a people with that tremendous Judgement of Fire, is wrath to the utmost.

look, nor yet deny; 'tis our wisdom, as well as our work, to see not only the finger, but the hand of the Lord in every circumstance that relates to that sore Judgement of fire, that we are still sighing under. 'Tis God that withholdeth seasonable showers, and that causeth it to rain upon one City, and not upon another. The Earth cannot open her bowels, and yield seed to the Sower, and bread to the Eater, if not watered from above: nor the Heaven cannot drop down fatness upon the Earth, if God close it up, and withhold the seasonable showers. This the very Heathens acknowledged in their fictions of *Jupiter* and *Juno*. God only can make the Heavens as Brass, and the Earth as Iron, and restrain the Celestial influences. *Can man bind the sweet influences of Pleiades? or loose the bonds of Orion?* Can any but God forbid the Clouds to drop fatness? Surely no. Beloved, drought and scantiness of water, upon a Land, a City, &c. is a Judgement of God. 'Tis no small misery to have the streams dried up, when the fire is at our doors, Jer. 50. 38. *A drought is upon her waters, and they shall be dried up: for it is the Land of Graven Images, and they are mad upon their Idols*, Jer. 51. 35, 36. *The violence done to me and to my flesh, be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore thus saith the Lord, Behold I will plead thy cause, and take vengeance for thee; and I will dry up her Sea, and make her Springs dry.* Now mark what follows, ver. 37. *And Babylon shall become heaps, a dwelling place for Dragons, an astonishment, and an hissing without an inhabitant.* When God comes to plead the cause of Zion, against Babylon; not by words, but by deeds, by blowes, by terrible Judgements. When he comes to burn up the inhabitants of Babylon, and to turn them out of house and home; he first dries up her Sea, and makes her Springs dry, Haggai 1. 11. *And I called for a drought upon the Land, and upon the Mountains, and upon the Corn, and upon the new Wine, and upon the Oil, and upon that which the ground bringeth forth, and upon Men, and upon Cattel, and upon all the labour of the hands.* 'Tis God that brings droughts and rain, and that opens and stops (the Clouds) the bottles of Heaven at his

pleasure

pleasure, Jer. 14. 2, 3, 4. *Judah mourneth, and the gates thereof languish, they are black unto the ground, and the cry of Jerusalem is gone up. And their Nobles have sent their little ones to the waters, they came to the pits, and found no water, they returned with their vessels empty; they were ashamed and confounded, they covered their heads. They muffled up their heads and faces, as a token of great grief and sorrow as close mourners do with us. Because the ground is chapt, for there was no rain in the earth, the Plowmen were ashamed, they covered their heads. There are many calamities that are brought upon us by humane means that are also avoidable by humane helps; but drought and want of water, especially when a devouring fire is kindled in the midst of a people, is no small judgement of Heaven upon that people, to want water when the house is all in flames is a high evidence of Divine displeasure. We had no rain a long time before the fire, and the Springs were low, and the Water-works at the Bridge-foot which carried water into that part of the City that was first in flames were burnt down the first day of the fire. And was there not wrath from Heaven in this: Surely yes. Look as 'tis a choice mercy to have God at hand, and the creatures at hand when we most need them: So 'tis a sore Judgement, to have God at a distance, and the creatures remote, when they should be of most service and use unto us. Certainly Gods arming of the Element of fire against us, and his denying at the same time water unto us, cannot but be a signal of his great indignation against us. And therefore it highly concerns us, to see the hand of the Lord in that late lamentable fire that has been amongst us. But,*

Secondly, Consider the suddenness and unexpectedness of this Judgement. Who among all the burnt Citizens, did ever expect to see London laid in ashes in four dayes time? Gods Judgements many times seize upon mens persons, houses and estates, as the Souldiers did *Archimedes*, whilst he was bu-
 sic in drawing lines in the dust. Isa. 64. 3. *When thou didst terrible things which we looked not for. When the Citizens saw London in flames, they might truly have said, This is a terrible thing which we looked not for: we were minding*

our

Babylon bere it
self bold upon
the seventy
years provision
laid up before
hand, to stand
out a Siege,
and upon its
strength and
riches, but
for all this
'twas taken
by Cyrus.

1 King. 8. 37. 38.

Isa. 9. 13, 14,

15.

Jer. 8. 6.

1 Sam. 15. 32.

our butiness, our Shops, our trades, our profits, our pleasures, our delights; we were studying, and plotting, and contriving how to make our selves and our children great and rich, and high and honourable in the earth; and it never entered into our thoughts, that the destruction of London by fire, was so near at hand, as now we have found it to be, Isa. 47. 7, 8, 9, 11. *Thou saidst I shall be a Lady for ever: so that thou didst not lay these things to thy heart: (what things, we the Judgements of God that were threatned) neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else besides me. I shall not sit as a widow, neither shall I know the loss of children. But these two things shall come to thee in a moment, in one day; the loss of Children and Widowhood, they shall come upon thee in their perfection. Evil shall come upon thee, and thou shalt not know from whence it riseth; and mischief shall fall upon thee, thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. Was not London the Lady City of our Land? Did the inhabitants of London lay those Judgements of God to heart that they either felt or feared? Did London remember her latter end? Were not most of the inhabitants of London given to sinful pleasures and delights? Did they not live carelessly and securely? Were they ever so secure and inapprehensive of their danger, than at this very time when the flames broke forth in the midst of them? They had newly escaped the most sweeping Plague, that ever was in the City and Suburbs: but instead of finding out the plague of their hearts, and mourning over the Plague of their hearts, and repenting of the evil of their doings, and returning to the Most High, they returned to their sins and their Trades together; from both which for a time the Plague had frightened them; concluding in themselves, that surely the bitterness of death was past. They thought that the worst was past, and that after so dreadful a storm they should have a blessed calm; and dreamed of nothing but peace, and quiet, and safety, and Trade; striving with all their might to make up those losses, that they had sustained by*
the

the Pestilence. They having escaped the Grave, when so many score thousands were carried to their long homes, were very secure; they never thought, that the City, which had been so lately infected by a contagious Plague, was so near being buried in its own ruins: they never imagined, that the whole City should be put in flames, to purge that Air that their sins had infected. And therefore no wonder if desolation came upon them suddenly, in a moment, in one day. No marvail that so great a Fire was kindled in the very heart of the City, and they not see the hand that kindled it, nor have no hands nor hearts to quench it. Judgements are never so near, as when men are most secure, 1 *Thess.* 5. 3. The old world was very secure until the very day that *Noah* entered into the Ark. *Luke* 17. 27. *They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came and destroyed them all.* *Luther* observeth, that it was in the Spring that the flood came, when every thing was in its prime and pride, and nothing less looked for than a flood: They neither believed, nor regarded *Noahs* preaching, nor his preparations for his own and his childrens security, but merrily passed without intermission, from eating to drinking, and from drinking to marriage till the very day that the flood came and swept them all away. Their destruction was foretold them to a day, but they were drown'd in security, and would take no notice of *Noahs* predictions, nor their own peril. They had made their guts their God; they had buried their wits in their guts, and their brains in their bellies: and so were neither awakened, nor bettered by any thing, that either *Noah* said or did: and so they perished suddenly and unexpectedly. So *Sodom* was very secure, till the very day that fire and brimstone was rained from Heaven about their ears, *ver.* 28, 29. Likewise also as it was in the dayes of *Lot*, *They did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven and destroyed them all.* *Lot* was no sooner taken out of *Sodom*, but *Sodom* was as soon taken out of the world: their fair sunshine morning had a foul dismal evening: they

B b

had

In the Moneth of *Septemb.* the Plague was at the highest, and in the same Moneth the flames of *London* were at highell. Doubtless there is some mysterie in this sad Providence, *London* was Judgment-proof, Plague-proof in *Septemb.* 65. and therefore God let *London* in flames in *September* 66.

Gen. 19. 23.
24.

Jude 7.

Compare these
together.

Amos 6. 3.

Iam. 4. 11, 12.

Ezek. 12. 22,

27, 28.

Hab. 1. 7.

Luke 2. 19, 41,

42, 43, 44.

had a hanel of Hell on this side Hell; they pass through fire and brimstone here, to an eternal fire in Hell, as *Jude* speaks. So the Jews were deadly secure before the first and latter destruction both of their City and Countrey by sword and fire. All the world could not perswade them, that their Temple and City should be laid in Ashes, till the *Chaldeans* at one time, and the *Romans* at another, had set both their City and Temple in a flame before their eyes. Now mark sudden and unexpected Judgements do alwayes carry a great deal of the anger and severity of God in them, Deut. 7. 4. *So will the anger of the Lord be kindled against you, and destroy thee suddenly.* God being greatly angry with *Jerusalem*, Isa. 29. 1, 2, 3, 4. He tells her, that her Judgement should be at an instant, suddenly, ver. 5. *Psal. 64. 7. But God shall shoot at them with an arrow, suddenly shall they be wounded.* Hab. 2. 7. *Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?* Prov. 6. 14, 15. *Frowardness is in his heart, he deviseth mischief continually, he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.* Here is a dismal doom; not bruised, but broken; yea, suddenly broken, when they least dream or dread the danger. And this without remedy, there shall be no possibility of piecing them up again, or putting them into a better condition, Chap. 24. 22. *Their calamity shall rise suddenly;* when they think that they have made all cock sure, then ruine and desolation lyes at their door. Certainly there are no judgements so dreadful and amazing, as those which come most suddenly and unexpectedly upon the sons of men: for these cut off all hope; they hinder the exercise of reason; they cloud mens minds; they distress mens spirits; they marr mens councils, and they weaken mens courage; and they daunt mens hearts so, that they can neither be serviceable to themselves, nor their friends, nor the publick; all this was evidently seen upon the body of the Citizens, when *London* was in flames. The more eminent cause have we to take notice of the hand of the Lord, in that late fiery dispensation that has pass upon us. The year 1666. according to the computation of several sober, wise, learned men

men, should have been the Christians Jubilee: many mens expectations were high, that *Rome* that year should be laid in ashes; but it never entered into any of our hearts or thoughts, that this very year *London* should be laid in ashes. O unexpected blow! *Berlin* in *Germany* who in the Pulpit charged the Apostle *Paul* with a lie, was suddenly smitten with an Apoplexy, while the words were yet in his mouth, and fell down dead in the place. The Parson of *Chorndal* in *Kent*, having got a Pardon from Cardinal *Pool* (as the Popes Substitute in that work) the next Lords Day in his own Parish presses all his people to do the like, with this Argument, that he was now so free from all his sins, that he could die presently; and God presently so struck him in the Pulpit that he died and never spoke more. As *Bibulus* a Roman General was riding in triumph in all his glory, a Tyle fell from the house in the Street and knockt out his brains. *Osbo* the Emperour slew himself with his own hands, but slept so soundly the night before, that the Grooms of his Chamber heard him snort. And *Plutarch* reporteth the like of *Cato*. *Lepidus* and *Aufidius* stumbled at the very threshold of the Senate and died: the blow came in a cloud from Heaven *Siphoes* died suddenly by excessive joy: and *Homer* by immoderate grief. Mr. *Perkins* speaks of one, who when it thundered, scoffingly said, it was nothing but *Tom Tumbrell* a hooping his Tubs, and presently he was struck dead with a Thunderbolt. *Olympus* the *Arrian* Heretick bathing himself, uttered sad words against the blessed Trinity, but suddenly a threefold Thunderbolt struck him dead in the same place. *Attilus* King of the *Huns*, proudly gave out, that the Stars fell before him, and the earth trembled at his presence, and how he would be the scourge of all Nations; but soon after he died by a flux of blood breaking out of his mouth, which choaked him on his wedding-day. King *Henry* the Second of *France* upon the Marriage of his Sister with the King of *Spain*, was so puffed up, that he called himself by a new Title, *Tres-heureuse Roy*, The thrice happy King. But (to confute him) in solemnizing that Marriage, he was slain at Tilt, by the Captain of his Guard (though against

Sculcet. Anna.

Theatre of
Gods Judge-
ments: lib. 1.
ap. 9. p. 64.

Jer. 8. 15.

1.

Many Authors speak much of the *Greek Fire* (some of which burnt the *Saraccan Fleet*) to be of such force, that the Ancients accounted, no other means would extinguish it but *Vinagar*. And certainly several fires that have been enkindled by *Romish Jesuits* have not been less furious.

Stone walls and Brick-walls, and those noble and strong Pieces of Architecture were all but fuel to those furious flames.

his will, but not without Gods determinate counsel) in the very beginning of his supposed happiness. Now every one that is a man either of reason or Religion, will certainly say, that in these sudden Judgements that befell these persons, there was the angry and displeased hand of God to be seen. O how much more then should we see the angry and displeased hand of the Lord, in that sudden dreadful fire, that has turned our once renowned City into a ruinous heap. In this year 1666. many thought that there had been many great and glorious things in the womb of Providence, that would have been now brought forth, but they were mistaken: for unexpectedly *London* is laid in ashes. But,

Thirdly, Consider the force, violence, vehemency and irresistibleness of it: despising and triumphing over all those weak endeavours that were used. This Fire broke forth with that violence, and raged with that fury, and appeared in that dreadfulnes, and spread it self with that dismalnes, and continued for so long a time with that irresistibleness, that discouraged hearts and weak hands with their Buckets, Engines, Ladders, Hooks, opening of Pipes, and sweeping of Channels, could give no check to it. This fire broke in upon the Inhabitants like an Arm of the Sea, and roared and raged, like a Bear robbed of her Whelps, until it had laid our glory in ashes. When the fire was here and there a little allayed or beaten down, or put to a stand, how soon did it recover its force and violence, and make the more furious onsets; burning down Water-houses, Engines, Churches, and the most strong, pleasant and stately houses, nothing being able to stand before its rage. How soon did the flames mount up to the tops of the highest houses, and as soon descend down to the bottom of the lowest Vaults and Cellars? How did they march along *Jehu-like* on both sides of the Streets, with such a roaring, dreadful and astonishing noise, as never was heard in the City of *London* before? *Londons* sins were now so great, and Gods wrath was now so hot, that there was no quenching of the furious flames. The Decree for the burning of *London* was now gone forth, and none could reverse it. The time of *Londons* fall was now come.

come. The fire had now received its commission under the Broad Seal of Heaven, to burn down the City, and to turn it into a ruinous heap; and therefore it defied and contemned all remedies, and scorned to be suppressed by humane attempts. Who ever kindled this fire, God blew the coal; and therefore no arts, counsels, or endeavours of men were able to quench it. If God commission the Sword to walk abroad, and to glut itself with blood, who can command it into the Scabbard again? No art, power or policy can cause that Sword to lie still, that God has drawn in the Nations roundus, untill it hath accomplished the ends for which he has drawn it. As to our present case, when I weigh things in the ballance of right reason, I can't but be of opinion, that had Magistrates and People vigorously and conscientiously discharged their duties, much of *London* (by the blessing of God upon their endeavours) that is now ruined, might happily have been preserved. When in a storm the Ship and all the vast treasure that is in it, is in danger to be lost, 'tis sad to see every Officer and Marriner to mind more, and endeavour more the preservation of their Chests, Cabins and particular interests, than the preservation of the Ship, and the vast treasure that is in it. Now this was just our case: *Cicero* in his time laughed at the folly of those men, who conceived that their Fish-ponds and places of pleasure, should be safe when the Common-wealth was lost. And we may well mourn over the folly and vanity of those men, who were so amazed, confounded, distracted, besotted and insatuated (if not worse) as not to improve all heads, hands, hearts, councils and officers, that were made for the preservation of the City. This is, and this must be for a lamentation, that in the midst of publick dangers, all ranks and sorts of men should take more care for the preservation of their trifling Fardels; (for so is any particular mans estate, though never so great, when compared with the riches of a Rich, Trading, Populous City) than they do for the preservation of the publick good. That there might have been rational and probable anticipations of those dreadful conflagrating progresses, I suppose all sober men will grant: that these were

*Lib. 1. Ep. 15.
ad Atticum.*

either hid from some mens eyes, and seen by others, and not improved, was *Londons* wo. When *London* was almost destroyed, then some began to blow up some houses for the preservation of that little that was left, and God blest their endeavours; but had some had encouragement, who long before were ready for that work, and who offered themselves in the case, 'tis very probable that a great part of *London* might have been preserved. But what shall I say, Divine Justice dos as eminently sparkle and shine in the shutting of mens eyes, and in the stopping of mens ears, and in the hardning mens hearts, against the visible and probable means of their outward preservation, as in any one thing. This we must seriously consider, and then lay our hands upon our mouths, and be silent before the Lord. The force and violence of this fire was so great, that many that removed their goods, once, twice, thrice, yea, and some oftner, yet lost all at last. The fire followed them so close from place to place, that some saved but little, and others lost all. Now how well dos it become us, in the rage and fury of the flames, to see the hand of the Lord, and to bow before him, as this fire being like Time, which devours all before it. *Jerusalem* was the glory and beauty of the whole Earth; and the Temple was one of the worlds wonders: but when *Titus Vespasian's* Souldiers had set it on fire, it burnt with that rage and fury, that all the industry and skill that ever could be used, imagined, or thought on, could not quench it, though *Titus* would gladly have preserved it, as a matchless monument. They threw both water and the blood of the slain into it, but it burnt with that violence, that nothing could extinguish it. King *Herod* for eight years together, before the ruine of it, had employed ten thousand men at work to beautifie it; but when once 'twas on fire, it burnt with that fierceness, that there was no preserving of it, the Decree of Heaven been gone out against it, &c. But,

Jos:phus.

Fourthly, Consider the swiftness of it. It flew upon the wings of the wind, that it might the sooner come to its journeyes end: It ran along like the fire and hail in *Egypt*, destroying

destroying and consuming all before it. The Apostle *James* speaks of *fierce winds*. The wind was so boistrous, that it scattered and carried the fire, the flames sometimes one way; sometimes another, in despite of all the restraints, relitances and limits, that the amazed Citizens could have set to it. I shall not trouble you with the various notions of Philosophers concerning the wind, partly because they will do no service in the present case; and partly because our work is to look higher than all natural causes. All that either is or can be said of the Wind, I suppose may be thus summed up, that it is a creature that may be 1. Felt: 2. Heard: and Little understood. Very wonderful is the rice of the Winds; when it is so calm and still upon the Seas, that scarce a breath of air is perceivable, upon a sudden the wind is here and there, and every where, Ecclef. 1. 6. *The wind goeth toward the South, and turneth about unto the North, it whirleth about continually, and the wind returneth again according to his circuits*, Psal. 135. 7. *He bringeth the wind out of his treasures*. But what those treasures are, and where they are, no man on earth can certainly tell us. The Wind is one of the great wonders of the Lord, in which, and by which the Lords Name is wonderfully magnified, Psal. 107. 24, 25. *They that go down to the Sea, see the works of the Lord, and his wonders in the deep*. What wonders? He commandeth and raiseth the stormy wind; although some thing may be known of this creature in the natural causes of it; yet it is a wonder above all, that we can know of it. What the Wind is, and from whence it comes, and whither it goes none can tell.

God is the great Generalissimo and Sovereign Commander of the Winds, so that a blast of wind cannot pass without his leave, licence and cognizance, Jonah 1. 4. *But the Lord sent a great wind into the Sea, and there was a mighty Tempest in the Sea*. The winds are Gods Posts; they are sometimes messengers of mercy, and sometimes messengers of wrath. Psal. 147. 18. *He causeth his wind to blow*. The winds are at Gods command, to come and go, and go and come at his pleasure. When there is nothing but a sweet, smooth and silver calm on the Seas, if God dos but give forth a word of command,

Psal. 18. 10. Exod. 9. 23, 24. James 3. 6. 2. The winds are the Fan of Nature to cool and purge the Air. But at this time God brought the winds out of his Treasury, to scatter the flames of his indignation, that so London might become a desolation.

John 3. 8.

Mat. 8. 27. Num. 11. 31. Isa. 27. 8. Num. 11. 13. Gen. 8. Exod. 1. 10. Chap. 13.

command, how soon are they thrown into Hills and Mountains, and how dreadfully do the waves dash and clash one against another? Psal. 148. 8. *Fire and Hail, Snow and Vapours, stormy Wind fulfilling his word.* Sometimes the word that God has to fulfill, is a saving word, and sometimes 'tis a destroying word, a drowning word, a sinking word. Now according to the word that God has to fulfill, so do the winds always blow. The Lord hath the winds at command, to be his Executioners and administrators; either of destruction or preservation. What are stormy winds at Sea or a Shore, but the utterings of Gods voice in wrath and judgement. Sometimes God is said to *fly upon the wings of the wind*: and sometimes he is said to *ride upon the wings of the wind*: and sometimes he is said to *walk upon the wings of the wind*. Now these things are spoken after the manner of men, to shew that the winds are continually acted and governed by a Divine Power. God flies upon the wings of the tempestuous winds speedily to execute the vengeance written: and he rides and walks upon the wings of the more soft, easie and gentle gales of the wind, that he may make good the mercies promised. No creatures in Heaven or on Earth, hath the winds at command, but God solely and properly. Every wind that blows, has a commission under the Great Seal of Heaven to bare it out in all it dos. If the winds should be examined, questioned and required, to give in a full and exact account, of the many thousand Mariners that they have drowned, and of the many thousand Ships that they have spoyled and destroyed, and of the many ten thousand houses that they have blown down at some times, and of the many score thousand houses, that (when the fire has been kindled) they have helpt to consume and reduce to ashes at other times, they would shew you the hand and seal of Heaven for all they have done. The Sovereignty and greatness of God doth eminently shine and sparkle in this, that the winds are originally in his hand. *He gathereth the wind in his fist.* God keeps the royaltie of all the creatures in his own hand. The winds are greater or lesser, of a longer or shorter continuance, according

Psal. 18. 10.
2 Sam. 22. 11.
Psal. 104. 3.

Exod. 15. 10.
Exod. 14. 21.

Prov. 30. 4.

according to the will and pleasure of the great God; and not according to the workings of second causes. The more civilized Heathens had this notion amongst them, *That the winds were under the Dominion of one Supreme Power*; and therefore dividing the world among sundry Gods, they gave the honor of the Winds to *Æolus*, whom they ignorantly suppose, had a power to lock them fast, or to let them loose at his pleasure. These poor besotted Heathens thought, that their feigned God *Æolus* had power to govern and bridle the winds, and to turn them this way and that way, as a man governs the Chariot in which he rideth. And many ignorant Atheistical wretches when the winds are boisterous and violent, they are ready to say, that there is conjuring abroad, and that the Devil is at work; but they must know, that the Devil has not power of himself, to raise one blast of wind, no nor so much wind as will stir a feather. I know that the Devil is the Prince of the power of the air, and that when God will give him leave to play *Rex* for ends best known to himself, he can then raise such storms and tempests, both at Sea and a Shore, as shall dash the stoutest Ships in pieces, and remove Mountains, and make the most glorious Cities in the world a ruinous heap, he can easily and quickly raze the foundations of the fairest, the richest, the strongest, and the renownedst, and the oldest buildings in the world, if God will but permit him. But without Divine permission, no Angel in Heaven, no Devil in Hell, nor no Witch on Earth, can raise or continue the winds one moment. Satans power over the wind is only a derivative power, a permissive power; but the Lords power over the wind, is a supreme power, an absolute power, an independent power. Now O what eminent cause have we to see the hand of the Lord in that boisterous wind that continued four dayes and nights, and that carried the fire to all points of the Compass, to all parts of the City, (if I may so speak) till our glorious City was laid in Ashes! Oh how great were the sins of that people! Oh how great was the anger of that God, who united two of the most dreadfullest elements Fire and Wind, to destroy our City, and lay our glo-

Ephes. 2 2.

Job 1. 19.

Josephus Antiq. l. 7. c. 28.

Page 758.

ry in the dust ! When the Romans put fire to the Walls of Jerusalem, at first the North Wind blew it furiously upon the Romans themselves ; but suddenly the wind changing and blowing from the South, (as it were by Gods Providence, saith my Author) it turned the fire again upon the wall, and so all was consumed and turned into ashes. And this Eleazar in his Oration to his companions, takes special notice of, where he saith, *Neither hath our Castle by nature invulnerable, any thing profited us to our preservation ; but we having store of victuals and armour, and all other necessities, have lost all hope of safety ; God himself openly taking it from us. For the fire that once was carried against our enemies, did not of it self return against us, and unto the wall we built. Suppose the Romans, or some set on by the Conclave of Rome, did at first set our City on fire, by casting their fire-brands (for by that means Jerusalem was set on fire) or fire balls here and there ; yet how highly dos it concern us, when we consider the furious wind that helpt on the fury of the fire, to lay our hands upon our loynes, and to say, the Lord is righteous ; and that our present ruine, is but the product of incensed Justice, &c.*

When the Lord hath any service for the wind to do, it is presently upon the march, to run and dispatch his errands, whether of indignation or of mercy. If the Lord General of Heaven and Earth, the great, the supream Commander of the winds, will have them to destroy a people, and to help on the destruction of their houses, when the flames are kindled ; or to break and dash in picces their Ships at Sea, it shall soon be accomplished, 2 Chron. 20 37. *Because thou hast joyned thy self with Ahaziah, the Lord hath broken thy works, and the Ships were broken, that they were not able to go to Tarshish.* Boisterous winds at Sea or a shore, are the arrows of God shot out of the bended bow of his displeasure ; they are one of the lower tier of his indignation, that is fired upon the children of men, Nahum. 1. 3. *The Lord hath his way in the whirlwind, and in the storm, and in the clouds are the dust of his feet.* The great Spanish Armado that came to invade our Land in 88. were broken and scattered by the winds : So that
their

dice-games were frustrated, and they sent into the bottom of the Sea, if not into a worse bottom. And when *Charles the V.* had besieged *Algier* (that Pen of Thieves) both by Sea and by Land, and had almost taken it, by two terrible Tempests, the greatest part of his great Fleet were destroyed, as they did lye in the Harbour at Anchor. Ships, Houses, Trees, Steeples, Rocks, Mountains, Monuments can't stand before a tempestuous wind. *1 Kings 19. 11. A great strong wind rent the Mountains, and brake in pieces the rocks.* What more strong than Rocks and Mountains? and yet they were too weak to stand before the strength of a tempestuous wind. Oh the terrible execution that God doth many times by the winds both at Sea and ashore. *Psal. 18. 7. The earth shook and trembled, the foundations of the Hills moved and were shaken, because he was wroth.* *ver. 8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it,* *ver. 10. He rode upon a Cherub, and did flie, yea, he did flie upon the wings of the wind.* *ver. 12. His thick Clouds passed hailstones and coals of fire.* *verse 13. The Lord also thundred in the Heavens, and the highest gave his voice; hail stones and coals of fire, &c.* The fire in *London* carried the noise of a whirlwind in it: and that made it so formidable and terrible to all that beheld it, especially those that lookt upon it as a fruit of Gods displeasure. The wind was commissioned by God to joyn issue with the raging fire, to lay the City desolate. I think the like dreadful instance can't be given in any age of the world. We can't say of the wind that blew when *London* was in flames, that God was not in the wind; as 'tis said in that, *1 Kings 19. 11.* For assuredly, if ever God was in any wind, he was remarkably in this wind, witness the dismal effects of it amongst us to this very day. Had God been pleased to have hindered the conjunction of these two Elements, much of *London* might have been standing, which now lyes buried in its own ruines. I grant that 'tis probable enough, that those that did so long before prophesie and predict the burning of *London*, before it was laid in ashes, were the prime contrivers and furtherers of the firing of it: but yet when they had kindled the fire, that

*Val. Max.
Christiae.
page 132.*

Gen. 3. ult.

Pſalm 13. 5.

Mark 4. 39.

Gen. 7. 11.

God by the bellows of Heaven, should so blow upon it, as to make it spread, and turn like the flaming Sword in Paradise every way; till by its force and fury, it had destroyed above two third parts in the midst of the City: as the phrase is, *Ezek. 5. 2. This is, and this must be for a sore lamentation.* God who holds the winds in his fist, who is the true *Æolus*, could either have lockt them up in his treasures, or have commanded them to be still; or else have turned them to have been a defence to the City. God who holds the bottles of Heaven in his hand, could easily have unstopt them; he could with a word of his mouth have opened the windows of Heaven, and have poured down such an abundance of rain upon the City, as would quickly have quencht the violence of the flames, and so have made the conquest of the fire more easie. But the Lord was angry, and the Decree was gone out, that *London* should be burnt, and who could prevent it?

To close up this particular, consider much of the Wisdom, Power and Justice of God shines in the variety of the motions of the wind. *Eccles. 1. 6. The wind goeth toward the South, and turneth about unto the North, it whirleth about continually, and the wind returneth again according to his circuits.* The wind hath its various circuits appointed by God: when the wind blows Southward, Northward, Westward, or Eastward, it blows according to the Orders that are issued out from the Court of Heaven. Sometimes the wind begins to blow at one point of the Compass, and in a short time whirles about to every point of the Compass, till it comes again to the same point where it blew at the first; yet in all this they observe their circuits, and run their compass, according to the Divine appointment. As the Sun, so the winds have their courses ordered out by the wise Providence of God. Divine Wisdom much sparkles and shines in the circuits of the winds; which the Lord brings out of his treasure, and makes them serviceable, sometimes to one part of the world, and at other times to other parts of the world. 'Tis the great God that appoints where the winds shall blow, and when the winds shall blow, and how long the winds

Exod. 14. 24.

Jonah 1. 4.

Chap. 4. 8.

winds shall blow : and with what force and violence the winds shall blow. The winds in some parts of the world, have a very regular and uniform motion in some moneths of the year, blowing constantly out of one quarter, and in others out of another. In some places of the world (where I have been) the motions of the wind are steady and constant, which Marriners call their Trade-wind. Now by these stated or settled winds, Divine Providence dos very greatly serve the interest of the children of men. But now in other parts of the world, the winds are as changeable as mens minds : The Laws that God layes upon the winds in most parts of the world, are not like the Laws of the *Medes and Persians*, which alter not. One day God layes a Law upon the winds to blow full East, the next day to blow full West, the third to blow full South, the fourth to blow full North : yea, in several parts of the world, I have known the winds to change their motions several times in a day. Now in all these various motions of the winds, the Providence of God is at work for the good of mankind. That there is a dreadful storm in one place, and at the same time a sweet calm in another ; that a tempestuous storm should destroy and dash in pieces one fleet, and that at the same instant, and in one and the same Sea, a prosperous gale should blow another fleet into a safe harbour : That some at Sea should have a stiff gale of wind, and others within sight of them should lye becalmed : That some Ships should come into harbour top and top-gallant, and that others should sink down at the same harbours mouth, before they should be able to get in ; is all from the Decree of God, and that Law that he has laid upon the winds. That terrible tempestuous wind that affrighted the Disciples, and that put them not only to their wits end, but also to their faiths end, was allayed by a word of Christs mouth, Matth. 8. 26. *He arose and rebuked the winds and the Sea, and there was a great calm.* O Sirs, when London was in flames, and when the winds were high, and went their circuits, roaring and making a most hideous noise, how easie a thing had it been with Jesus, by a word of his mouth, to have allayed them ? but

Dan. 6. 8.

he was more angry with us, than he was with his Disciples, who were in danger of drowning; or else he would as certainly have saved our City from burning by rebuking the winds and the flames, as he did his Disciples from drowning, by rebuking the winds and the Seas. I have been the longer upon this fourth particular, that you may the more easily run and read the anger of the Lord in these furious flames, and in that violent wind that has laid our City desolate. 'Tis true Astrologers ascribe the motions of the winds to special Planets: The East wind they ascribe to the *Sun*, the West wind to the *Moon*, the South wind to *Mars*, and the North wind to *Jupiter*, but those that are wise in heart, by what I have said concerning the winds; may safely and and groundedly conclude, that God alone hath the Supreme power of the winds in his own hand: and that he alone orders, directs, and commands all the motions of the winds. And therefore let us look to that terrible hand of the Lord that was lifted up in that fierce wind, that did so exceedingly contribute to the turning of our City into a ruinous heap. But,

5.
Within the Walls of the City, there were eighty one Parishes consumed. For every hour the fire lasted, there was a whole Parish consumed.

Exod. 9th 13

Fifthly, Consider the extensiveness of it. How did this dreadful fire spread it self, both with and against the wind, till it had gained so great a force, as that it despised all mens attempts? It quickly spread it self from the East to the West, to the destruction of houses of State, of Trade, of Publick Magistracy, besides Mynes of Charity; it spread it self with that violence, that it soon crumbled into ashes our most stately Habitations, Halls, Chappels, Churches, and famous Monuments. Those Magnificent Structures of the City that formerly had put stops, and given checks to the furious flames, falls now like stubble before the violence of a spreading fire. This fire like an Arm of the Sea, or like a Land-flood broke in suddenly upon us; and soon spread it self all manner of wayes amongst us: it ran from place to place like the fire and hail in *Agypt*; now 'twas in this Street, and anon in that: Now this Steeple is on fire, and then that: Now this place of Judicature is laid in ashes, and then that: Now this Hall is in flames, and then that: Now this Parish

is

is burnt down to the ground, and then that : Now this Ward is turned into a ruinous heap, and then that : Now this Quarter of the City is level with the ground, and then that : Now this Gate of the City is demolished and consumed : and then that. *The adversary hath spread out his band upon silver pleasant things*, saith the Prophet lamentingly ; and we may say sighingly, the fire hath spread out its hand upon all our pleasant things, upon all our pleasant Houses, Shops, Trades, Gardens, Walks, Temples, &c. The Plague the year before, did so rage and spread, that it emptied many thousand houses of persons ; and now this dreadful fire hath so spread it self, that it has not left houses enough for many thousands of persons to dwell in, there being more than 13000. houses destroyed by the furious flames. Sin is of a spreading nature, and accordingly it had spread it self over all parts of the City ; and therefore the Lord (who delights to suit his Judgements to mens sins) sent a spreading fire in the midst of us. The merciless flames spreading themselves every way, in four dayes time laid the main of our (once glorious) City in ashes : a Judgement so remarkable and past president ; that he that will not see the hand of the Lord in it, may well be reckon'd amongst the worst of Atheists. But,

Lam. i. 10.

Sixthly, Consider the impartiality of it. It spared neither Sinners nor Saints, young nor old, rich nor poor, honourable nor base, bond nor free, Male nor female, buyer nor seller, borrower, nor lender : God making good that word, Isa. 24. 1, 2. *Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be as with the people, so with the Priest : (or with the Prince, for the Hebrew word signifies both) as with the servant, so with his Master, as with the maid so with the Mistis, as with the buyer so with the seller, as with the lender so with the borrower, as with the taker of usury, so with the giver of usury to him.* In the day of the Lords wrath that was lately upon us, all orders, ranks and degrees of men suffered alike, and were abused alike : the furious flames made no difference, they put no distinction between the

6.

Russet

Ruffet Coat and the Scarlet Gown, the Leathern Jacket and the Gold Chain, the Merchant and the Tradesman, the Lord and the Tenant, the Giver and the Receiver.

*There is no difference, Fire hath made,
Equal the Scourge and the Spade.*

Ezek. 20. 47. *Behold I will kindle a fire in thee, and it shall devour every green Tree in thee, and every dry Tree: the flaming flue shall not be quenched, and all faces from the South to the North, shall be burnt therein.* (I have in the former part of this Treatise given some light into these words.) The fire, the flames in the Text, takes hold of all sorts of people, rich and poor, Lord and Lad, high and low, great and small, strong and weak, wise and foolish, learned and ignorant, Commanders and Souldiers, Rulers and ruled. So did the late lamentable fire in London take hold of all sorts and degrees of men, as the Citizens have found by sad experience. The fire like the Duke of Parma's Sword, knew no difference 'twixt Robes and Rags, 'twixt Prince and Peasant, 'twixt honourable and vile, 'twixt the righteous and the wicked, the clean and the unclean, 'twixt him that sacrificed and him that sacrificed not, 'twixt him that sweareth, and him that seareth an oath. The Judgement was universal; the blow reacht us all: the flames brake into every mans house; such a dreadful, impartial, universal fire, eyes never saw before, nor ears never heard of before, nor tongues never discoursed of before, nor Pens never writ of before. Beloved, you know, that 'tis our duty to take serious notice of the hand of the Lord in the least Judgement, and in every particular Judgement: Oh how much more then does it highly concern us, to take serious notice of the hand of the Lord that has been lifted up against us, in that late dreadful, impartial, universal fire, that has burnt us all out of our habitations, and laid our City desolate. But,

7.

Seventhly, Consider the greatness of it, the destructiveness of it. Oh the many thousand families that were destroyed and impoverished in four dayes time! Of many it might

Ecclef. 9. 1, 2.

might have been said the day before the fire, who so rich as these? and the very next day it might have been said of the same persons, who so poor as these? as poor as Job; yea, poor to a Proverb, Jer. 21. 13, 14. *Behold I am against thee, O inhabitant of the valley, and rock of the plain, saith the Lord; which say, who shall come down against us? or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the Lord. And I will kindle a fire in the forrest thereof, and it shall devour all things round about it.* Some by the Forrest, understand the fair and sumptuous buildings in Jerusalem, that were built with wood that was hewn out of the Forrest of Libanon, and stood as thick as Trees in the Forrest. Others by the Forrest, understand the whole City of Jerusalem with the Countrey round about it, that was as full of people, as a Forrest is full of Trees. Others by Forrest understand the house of the Lord, and the Kings house, and the houses of the great Princes, which were built with excellent matter from the Wood of Lebanon. Jerusalem was so strongly defended by nature, that they thought themselves invincible, as once the Jebusites did: they were so confident of the strength of their City, that they scorned the proudest and the strongest enemies about them. But sin had brought them low in the eye of God, so that he could see nothing eminent or excellent among them; and therefore the Lord resolves by the Chaldees, to fire their magnificent buildings in which they gloried, and to turn their strong and stately City into a ruinous heap. Though Jerusalem stood in a Vale, and was environed with Mountains, yet the upper part of it, stood high as it were upon a rocky rising hill. Now the Citizens of Jerusalem trusted very much in the situation of their City: they did not fear their being besieged, straitned, conquered or fired: and therefore they say, Who shall come down against us? Who shall enter into our habitation? Where is the enemy that has courage or confidence enough to assault our City, or to enter into our habitations? but God tells them that they were as barren of good fruit, as the Trees of the Forrest were barren of good fruit; and therefore he was resolved by the hand of the Chal-

London was the Lady-City where the Riches of many Nations were laid up. I would rather be bound to weep over London, than be bound to sum up the losses of London by this dreadful fire.

2 Sam. 5. 6.

Psalms 125. 2.

deans to hew them down, and to fire their most stately Structures, and to turn their glorious City (in which they greatly trusted and gloried) into a ruinous heap. All which accordingly was done (not long after) by *Nebuzaradan* and his Army ; as you may see in *Jer.* 52. 12, 13, 14, 15. How often hath the Citizens of *London* been alarm'd with the cry of fire ; which hath been as often extinguished before they could well know where it was, and how it began ? but all former fires were but small fires, but Bon-fires to this dreadful fire that has been lately amongst us.

Sir Richard
Bakers Chro-
nicle, p. 31. 47.

In the twentieth year of the Reign of *William* the first, so great a fire happened in *London*, that from the West-gate to the East-gate, it consumed houses and Churches all the way. This was the most grievous fire that ever happened in that City, saith my Author. And in the Reign of King *Henry* the first, a long tract of buildings, from *West-cheap* in *London* to *Aldgate*, was consumed with fire. And in King *Stephens* Reign there was a fire that began at *London Stone*, and consumed all unto *Aldgate*. These have been the most remarkable fires in *London*. But what were any of these, or all these, to that late dreadful fire that has been amongst us ? *London* in those former times was but a little City, and had but a few men in it in comparison of what it was now. *London* was then but as a great Banqueting-house, to what it was now : Nor the consumption of *London* by fire then, was nothing proportionable to the consumption of it by fire now. For this late lamentable devouring fire hath laid waste the greatest part of the City of *London* within the walls by far, and some part of the Suburbs also. More than fourscore Parishes, and all the Houses, Churches, Chappels, Hospitals, and other the great and magnificent buildings of Pious or Publick use, which were within that circuit, are now brought into ashes, and become one ruinous heap. This furious raging fire burnt many stately Monuments to powder ; it melted the Bells in the Steeples ; it much weakned and shattered the strongest Vaults under ground. O what Age or Nation hath ever seen or felt such a dreadful visitation as this hath been. *Nebuzaradan* General to the King of *Babyl*

Ecclef. 9. 14.

Can. 2. 4.

son, first sets the Temple of *Jerusalem* on fire, and then the Kings Royal Palace on fire, and then by fire he levells all the houses of the great men; yea, and all the houses of *Jerusalem* are by fire turned into a ruinous heap, according to what the Lord had before foretold by his Prophet *Jeremiah*. Now this was a lamentable fire. Some hundred years after the *Roman* Souldiers sackt the City, and set it on fire, and laid it desolate with their Temple, and all their stately buildings and glorious monuments. Three or four Towers and the Wall that was on the West side they left standing as monuments of the *Romans* valour, who had surprized a City so strongly fortified. All the rest of the City they so plained, that they who had not seen it before, would not believe that it had ever been inhabited. Thus was *Jerusalem* one of the worlds wonders, and a City famous amongst all Nations, made desolate by fire, according to the prediction of Christ, some years before. There was a great fire in *Rome* in *Nero's* time, it spread it self with that speed, and burnt with that violence, till of fourteen Regions in *Rome*, there were but four left entire. I know there are some, who would make the world believe, that this fire began casually, (as many now would perswade us, that the late fire in *London* did) but I rather joyn issue with them, who conclude that *Nero* set *Rome* on fire, and when he had done, he laid it upon the Christians, and thereupon grounded his Persecution: as all know, that have read the History of those times. Anno 80. *Rome* was set on fire by fire from Heaven (say some) it burned three dayes and nights, and consumed the Capitol, with many other stately Buildings and glorious Monuments; it burnt with that irresistible fury, that the Historian concludes, that it was more than an ordinary fire. And in the time of *Commodus* the Emperour, there happened such a dreadful fire in *Rome*, as consumed the Temple of Peace, and all the most stately Houses, Princely Palaces, glorious Structures and rare Monuments that were in the City.

In the Reign of *Achmat* the eighth Emperour of the *Turky*, about the beginning of *November*, a great fire arose at *Constantinople*, wherein almost five hundred Shops of Wares,

*Jos. Ant. p. 255.
A. M. 3356.*

*Jer. 52. 13,
13, 14.*

*Jos. Ant. p. 741.
A. M. 4034.*

Jos. Ant. p. 745.

*Luke 19. 41,
42, 43, 44.
Ta. ii. A. 15.*

Anno 64.

*Kaoli's General History of the Turks.
pag. 1275.*

with many other fair Buildings were destroyed by fire; so that the harm that was then done by fire, was esteemed to amount to above two Millions of Gold. But alas, what was this fire and loss to the fire of *London*, and the loss of the Citizens in our day!

In *Constantinople* in A. D. 465. in the beginning of September, there brake forth such a fire by the water side, as raged with that dread, force and fury, and violence four dayes and nights together, that it burnt down the greatest part of the City, the strongest and the stateliest houses, being but as dried stubble before it. It bid defiance to all means of resistance; it went on triumphing and scorning all humane helps, till it had turned that great and populous City (once counted by some the wonder of the world) into a ruinous heap. This of all fires comes nearest to the late fire of *London*: but what is the burning of a thousand *Romes*, and a thousand *Constantinoples*, or the burning of ten thousand Barbarous Cities, to the burning of one *London*? Where God was as greatly known, and as dearly loved, and as highly prized, and as purely served, as he was in any one place under the whole Heavens! O Sirs, 'tis our duty and our high concernment, to see the hand of the Lord, and to acknowledge the hand of the Lord in the least fires: how much more then does it become us, to see the hand of the Lord lifted up in that late dreadful fire that has laid our City desolate. But,

8. Eighthly, Consider how all sorts, ranks and degrees of men were terrified, amused, amazed, astonished and dispirited in the late dreadful fire that was kindled in the midst of us. When men should have been a strengthening of one anothers hands, and encouraging of one another hearts, to pull down, and blow up such houses, as gave life and strength to the furious flames, how were their hearts in their heels, every one flying before the fire, as men fly before a victorious enemy? What a Palsie, what a great trembling had seized upon the heads, hands and hearts of most Citizens, as if they had been under *Cain's* curse, most men were unman'd and amazed? and therefore no wonder if the furious

rious flames received no check. In former fires, when Magistrates and People had resolved hearts and active hands, how easily, how quickly were those fires quenched? But now our Rulers minds were darkened and confuted, their Judgements insatuated, their souls dispirited, and their ears stopped, so that their Authority did only accent their misery: and this filled many Citizens hearts, with fear, terror, amazement and discontent; these things being done, the City quickly was undone. Had the care and diligence both of Magistrates and People, been more for the securing of the publick good, than 'twas for securing their own private interest, much of London by a good hand of Providence upon their endeavours, might have been standing, that is now turned into a ruinous heap. Troy was lost by the sloth and carelessness of her inhabitants; and may I not say, that much of London was lost, by the sloth and carelessness of some, and by the fears, frights, and amazement of others; and by others endeavouring more to secure their own Packs and Patrimonies, than the safety of the whole. When London was in flames, mens courage did flag, and their spirits did fail; the strong helpers stood helpless: Some stood looking on, others stood weeping and shaking their heads, and wringing their hands; and others walkt up and down the Streets like so many Ghosts, Psal. 76. 5. *The stout hearted are spoiled (or as the Hebrew runs, the stout hearted have yielded themselves up for a prey: which the Rabbins thus expound, They are spoiled of their understandings and insatuated) and none of the men of might have found their hands: (or as some read the words, none of the men of riches, that is, rich men, have found their hands) or as others carry the words, God took away their courage, and their wonted strength failed them.* So when London was in flames, how were high and low, rich and poor, honorable and base, spoiled of their understanding, and insatuated? The Lord took away all wisdom, courage, counsel and strength from them: So Judges 20. 40. *But when the flames began to arise out of the City with a pillar of smoke, the Benjamites looked behind them, and behold the flame of their City ascended up to Heaven: and when the men of Israel turned again,*

Deut. 28. 65.
1 Sam. 13. 7.
14, 15.
Acts 1: 12;
Why stand ye
gazing? O
the feebleness,
the frights, the
tremblings,
the distracti-
ons that was
then in every
house, in eve-
ry heart
When a Ship
is sinking, 'tis
sad to see
every man run
to his Cabin,
when every
one should be
at the Pump,
or a stopping
of Leaks.

Job 34. 19,
20, 24.

1 Kings 19 36.

Dan. 5. 1, 2,
3, 4, 5, 6.

Drexellius's
School of Pa-
tience, p. 150,
151, 152.

2 Sam. 18. 14.
Gen. 3. 24.

the men of Benjamin were amazed, for they saw that evil was come upon them. These Benjamites were the very picture of our Citizens; for when they saw the flame began to arise out of the City with a Pillar of smoke, when they saw the flame of the City ascend up to Heaven, O how amazed and confounded were they! All wisdom, courage and council was taken away, both from Magistrate and People; and none of them could find either heads, hands, or hearts to prevent London's desolation. In *Psal. 76. v. ult.* God is said, *to cut off the Spirits of Princes*: (or as the Hebrew runs, *He shall slip off the Spirits of Princes*, as men slip off a bunch of Grapes, or a Flower between their fingers, easily, suddenly, unexpectedly, as he did by *Senacherib's* Princes) Princes usually are men of the greatest spirits; and yet sometimes God dos dispirit them; he slips off their spirits, as men do a flower which soon withereth in their hand. How soon did God slip off the Spirit of that great, proud, debauched Monarch *Belshazzar*, who when he was in the midst of his Cups, bravery and jollity (with all his great Princes, Lords, Ladies and Concubines about him) saw a hand writing upon the wall, which did so amaze him and terrifie him, that his countenance was changed and his thoughts troubled, and the joints of his loins loosed; and his knees dashed one against another. But you may say, What was the reason that so great a Prince should be so greatly astonished. *An.* The Text tells you, *he saw a hand*: What hand? we the hand of a man: what could one hand of a man (saith One) terrifie and startle so great a Monarch? Had he seen the Paws of a Lion, or the Paws of a Bear, or the Paws of a Dragon, there had been some cause of terror. But what need such a Puissant Prince fear the hand of a man so much, at whose command and beck, an hundred Troops of Armed Horse would presently flye to his assistance? What terrible Weapons could that one hand wield or manage? none but a Pen with which it wrote. But will any man, much less a King, be afraid of a writing Pen? Had he beheld the three Darts of *Joab*, or the fiery flaming Sword of the *Cerberus*, brandished directly against him, he had then had some argument of astonishment: But one Hand, one Pen,

Pen, one piece of Writing which he understood not; this was that which daunted him. Many Citizens were as much amazed, astonished, terrified and startled when they saw *London* in flames, as *Belshazzar* was, when he saw the hand-writing upon the wall. *Abah* trembled like a shaken leaf, and so did his Grand son *Manasseh*, he that faced the Heavens, and that dared God in the day of his Prosperity, when troubles came thick, and his fears rise high, he hides his hear among the bushes. Such a fear and trembling was upon many Citizens when *London* was in flames. Though *Tullius Hostilius* (the third King of the *Romans*) had a great warlike Spirit, as *Laſantius* notes, yet he carried in his bosom two new Gods, *Pavorem* and *Pallorem*, fear and paleness, which he could not possibly shake off. Oh the fear that was in Citizens hearts, and the paleness that was upon Citizens cheeks when *London* was in flames! Now excessive fear fills the heart with all confusion, they strip a man of his reason and understanding; they weaken his hands, and they do so suddenly and totally dispirit and unman a man, that he is not able to encounter with those visible dangers that threaten his utter ruine: and this the poor Citizens found by woful experience when *London* was in flames. At the sight of this fire, how were the Citizens hearts melted, their hands feeble, their spirits faint, and their knees weak! Oh the horror, the terror, the amazement, the confusion, that had now seized upon the spirits of all sorts of Citizens! How were the thoughts of men now distracted, their countenances changed, and their hearts overwhelmed? O the sad looks, the pale cheeks, the weeping eyes, the smiting of breasts, and the wringing of hands that were now to be seen in every Street, and in every corner! What an universal consternation did my eyes behold upon the minds of all men in that day of the Lords wrath! there is no expressing of the sighs, the tears, the fears, the frights and the amazement of the Citizens; who were now compassed about with flames of fire! O the cries, the tumults, the hurries, and the hindrances of one another, that was now in every Street, every one striving with his Pack at his back, to secure what he could

Isa. 7. 1, 2.
2 Chron. 33.
11, 12.

Till *London* was laid in Ashes that effectual means of preservation, viz. The blowing up of houses was either greatly hid, or sadly gainſaid. When the Disease had killed the Patients, than the Physicians agreed upon a Remedy. When the Ladder was turned, than the Pardon came.

could from the rage and fury of the flames. Now one cries out, five pound for a Cart, another cries out, ten pound for a Dray; in one Street one cries out, twenty pound for a Cart, and another in the next Street cries out, thirty pound for a Cart; here one cries out forty pound for a Cart, and there another cries out, fifty pound for a Cart. Many rich men that had time enough to have removed their goods, their wares, their commodities, flattered themselves, that the fire would not reach their habitations; they thought they should be safe and secure; but when the flames broke in upon them, O then any money for a Cart, a Coach, a Dray, to save some of their Richest and Choicest goods! Oh what fear were many Parents now in, that their Children would either be now trod down in the press, or lost in the crowd, or be destroyed by the flames! And what fear were many Husbands now in, concerning their Wives, who were either weak or sick, or aged, or newly delivered! Words are too weak to express that distraction that all men were under, when the fire went on raging and devouring all before it. And this was an evident token to me, that the hand of the Lord was eminent in the fire, and that the Decree was gone forth, that Dear *London* must now fall. But,

9.

Rev. 1. 10.
Isa. 58. 13, 14.

Ninthly, Consider the time that the fire began. It began on the *Lords Day* (being the second of *September*) about one or two of the clock in the morning. Our fears fell upon us on the *Lords Day*, on that day that should have been a day of joy and delight unto us. On this day our singing was turned into sighing, our rejoycing into mourning, and all our praises into tremblings. O the fears, the frights, the distresses that men were now under! O the amazed spirits, the bedewed cheeks, the faint hearts, the feeble knees, the weak hands, and the dejected countenances that were now to be seen every where! O Sirs, the time when this fatal fire first began, was very ominous, it being at a time when most Citizens were but newly fallen into a dead sleep, being wearied out in their several employments: Several dayes before, but especially on *Saturday* (or the last day of the week) that being with very many the most busiest day in all the

the week. And of all mornings, most Citizens did usually lye longest in Bed Sabbath Day mornings. Such as used to rise early every morning in the week to gain the meat that perisheth, to make sure and to treasure up for themselves and theirs the things of this world. Such commonly made most bold with the Lords Day, and would frequently be in their beds, when they should have been either instructing of their families, or at prayers in their Closets, or else a waiting upon the Lord in his publick Ordinances. Fire in the night is terrible to all, but mostly to such whose spirits and bodies were tired out in the preceding day. Wasting and destroying Judgements are sad any day, but saddest when they fall on the Lords Day. For how do they disturb, distress and distract the thoughts, the minds, the hearts and the spirits of men? So that they can neither wait on God, nor wrestle with God, nor act for God, nor receive from God, in any of the duties or services of his day. And this the poor Citizens found by sad experience, when London was in flames about their ears. Certainly the anger and wrath of God was very high, and very hot, when he made his day of rest to be a day of labour and disquiet. When his people should have been a meeting, hearing, reading, praising, praying. For the Lord now to scatter them, and to deliver them, their substance and habitations as a prey to the devouring fire; what does this speak out, but high displeasure? That the fire of Gods wrath, should begin on the day of his rest and solemn Worship, is and must be for a lamentation. In several of those Churches where some might not preach, there God himself preacht to the Parishioners in flames of fire. And such who loved darkness rather than light, because their deeds were evil, might now see their Churches all in a flaming fire. What a terrifying and an amazing Sermon, did God preach to his people of old in Mount Sinai, when the Mount burned with fire? And so what terrifying and amazing Sermons did God preach to the Citizens on his own day, when their Temples and their habitations were all in flames. Instead of holy rest, what hurries were there in every street, yea, in the spirits of men? Now instead of take-

Psal. 127. 1, 2
John 6. 27.

John 3. 19.
Exod. 19. 16,
17, 18.

Gen. 19. 15,
16, 17.

Lam. 2. 2, 3.

Iſa. 58. 13.

ing up of Buckets, men in every Street take up arms, fearing a worse thing than fire. The Jealousies and Rumors that fire balls were thrown into several houses and Churches (by such that had no English tongues but out-landish hands, to make the furious flames flame more furiously) were so great that many were at a stand, and others even at their wits end. Now relations, friends and neighbours hastened one another out of their houses, as the Angels hastened Lot out of Sodom. Such were the fears, and frights, and sad apprehensions that had generally seized upon the Citizens. Not many Sabbaths before (when men should have been instructing of their families) what bonfires, what ringing of Bells, and what joy and rejoicing was there in our Streets, for burning the *Dutch* Ships in their Harbour (where many *English* and others, were highly concerned as well as the *Dutch*) little did they think, who were pleasing and warming themselves at those lesser fires, that the great God would in so short a time after, kindle so great a fire in the midst of their Streets, as should melt their Bells, lay their habitations in ashes, and make their Streets desolate: So that those that were so jolly before, might well take up that sad lamentation of weeping *Jeremiah*. *The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath, the strong holds of the daughter of Judah: he hath brought them down to the ground. He burned against Jacob like a flaming fire which devoureth round about.* May we not soberly guess, that there were as many strict observers and sanctifiers of the Lords Day, who did turn away their feet from doing their pleasure on Gods holy day, and that did call the Sabbath a delight, the holy of the Lord, and honourable within the Walls of London, as in a great part of the Nation besides. Now for the Lord of the Sabbath, to kindle such a devouring fire in such a City, and that on his own day! O what extraordinary wrath and displeasure dos this speak out! When God by his Royal Law, had bound the hands of his people from doing their own works; for him now to fall upon his strange work, and by a flaming consuming fire to turn a populous City, a pious City, an honourable City, and an

an Ancient City into a ruinous heap, what indignation to this indignation! O Sirs, it highly concerns us, to take notice of the Judgements of the Lord that fall upon us on any day, but especially those that fall upon us on his own day; because they carry with them more than a tincture of Gods deep displeasure.

In the Council of *Paris*, every one labouring to perswade unto a more religious keeping of the Sabbath Day. When they had justly complained, that as many other things, so also the observation of the Sabbath was greatly decayed, through the abuse of Christian liberty, in that men too much followed the delights of the world, and their own worldly pleasures, both wicked and dangerous. They further add, For many of us have been eye witnesses, many have intelligence of it, by the relation of others, that some men upon this day, being about their husbandry, have been stricken with Thunder; some have been maimed and made lame; some have had their bodies (even bones and all) burnt in a moment with visible fire, and have consumed to ashes; and many other Judgements of God have been, and are daily inflicted upon Sabbath Breakers.

*Council Paris.
lib. 1. cap. 50.*

Stratford upon Avon was twice on the same day twelve moneth (being the Lords Day) almost consumed with fire, chiefly for prophaning the Lords Day, and contemning his word in the mouth of his faithful Minister. *Feverton* in *Devonshire* (whose remembrance makes my heart bleed, saith my Author) was oftentimes admonished by her godly Preachers, that God would bring some heavy Judgement on the Town, for their horrible prophanation of the Lords Day, occasioned chiefly by their Market on the day following: Not long after his death, on the third of *April* 1598. God in less than half an hour consumed, with a sudden and fearful fire, the whole Town, except only the Church, the Court-house, and the Alms-houses, or a few poor peoples dwellings; where a man might have seen four hundred dwelling houses all at once on fire, and above fifty persons consumed with the flames. And on the fifth of *August* 1612. (fourteen years since the former fire) the whole Town was

The Theatre
of Gods
Judgements.
pag. 419, 420.

again fired and consumed, except some thirty houses of poor people, with the School-house and Alms-houses. Now certainly they must be much left of God, hardened in sin, and blinded by Satan, who do not, nor will not see the dreadful hand of God, that is lifted up in his fiery dispensations upon his own day. But,

10.

When one member in the natural body suffers, all the members of the body suffer: 'tis so in the Politick body, &c. Look as all Rivers run into the Sea, and all the lines of the circumference meet in the center: so did the interests of the most eminent persons in the whole Nation meet in London, &c. Now London is laid in ashes, we may write *Ichabod* upon poor England. By the flames that have been kindled in London, God hath spit fire into the face of England.

Tenthly, and lastly, Consider, That the burning of London is a National Judgement. God in smiting of London, has smitten England round: the stroke of God upon London, was an universal stroke. The sore strokes of God, which have lately fallen upon the head City (London) are doubtless designed by Heaven, for the punishment of the whole body. In the sufferings of London, the whole Land suffers. For what City, County, or Town in England was there, that was not one way or other, refreshed and advantaged, if not enriched, with the silver streams of London that overflowed the Land, as the River Nile doth the Land of Egypt. Doubtless there are but few in the Land, but are more or less concerned in the burning of London. There are many thousands that are highly concerned in their own particulars; there are many thousands concerned upon the account of their inward friends and acquaintance: and who can number up the many score thousands employed in the Manufacture of the Land, whose whole dependance (under God) was upon London. What Lamentation, mourning and wo is there in all places of the Land, for the burning of London, especially among poor Tradesmen, Inn-keepers, and others, whose livelihoods depended upon the safety and prosperity of London. Certainly he is no English man, but one who writes a Roman band, and carries about him a Romish heart, who feels not, who trembles not under this universal blow. Many years labour will not make up the Citizens losses to them. Yea, what below the Riches of the Indies will effectually make up every mans losses to him? He shall be an *Apollo* to me, that can justly sum up the full value of all that have been destroyed by those furious flames, that has turned the best (if not the richest) City in the world, into a ruinous heap. Now their loss is a loss to the whole Nation; and this

this the Nation already feels, and may yet feel more and more, if God in mercy dos not prevent the things that we have cause to fear. 'Tis true *London* is the back that is smitten: but what corner is there in all the Land, that hath not more or less, one way or another, contributed to the burning of *London*. Not only those that lived in *Jerusalem*, but also those that came up to *Jerusalem*, and that Traded with *Jerusalem*, they even they did by their sins contribute to *Jerusalem*'s ruine. They are under a high mistake, that think it was only the sins of the City which brought this sore desolation upon her: doubtless as far as the Judgement extends and reaches, so far the sins extend and reach, which have provoked the Lord, to make poor *London* such an astonishing example of his justice. How are the effects of *London*'s ruine already felt and sighed under, all the Nation over. The blood and spirits which this whole Nation, hath already lost by this late lamentable fire, will not be easily nor suddenly recovered. The burning of *London*, is the Herald of God to the whole Nation, calling it to repentance and reformation; for the very same sins that have laid *London* in ashes, are rampant in all parts of the Nation; as you may easily perceive, if you please but to compare that Catalogue that in this Book I put into your hands, with those sins that are most reigning and raging in all places of the Land: by which you may also see, that they were not the greatest sinners in *England*, upon whom the fire of *London* fell; no more than they were the greatest sinners in *Jerusalem*, upon whom the Tower of *Siloam* fell. That the burning of *London* is a National Judgement, is evident enough to every man that has but half an eye. But if any should doubt of it, or dispute it, the Kings Proclamation for a General Fast on that account, puts it beyond all dispute. The words of the Proclamation that are proper to my purpose, are these, *A Visitation so dreadful* (speaking of the burning of *London*) *that scarce any Age or Nation hath ever seen or felt the like; wherein although the afflicting hand of God fell more immediately upon the inhabitants of this City, and the parts adjacent; yet all men ought to look upon it, as a Judgement*

Luke 13. 4, 5.

the whole Nation, and to humble themselves accordingly. O Sirs, you are to see, and observe, and acknowledge the hand of the Lord in every personal Judgement, and in every Domestical Judgement: O how much more then, in every National Judgement that is inflicted upon us! And thus I have done with those ten Considerations, that should not only provoke us, but also prevail with us, to see and acknowledge the hand of the Lord, in that late dreadful fire that has laid our City desolate.

Use 2.

The second Use is a Use of Lamentation and mourning. Is *London* laid in ashes? Then let us all lament and mourn, that *London* is laid desolate. Shall Christ weep over *Jerusalem*, when 'twas standing in all its glory (knowing that it would not be long before it was laid even with the ground) and shall not we weep over *London*, whose glory is now laid in the dust? Who can look upon *London*, as the Ancient and Noble Metropolis of *England*, and not lament and mourn, to see it laid in ashes? It might have been said not long since, Walk about *Sion*, (walk about *London*) and go round about her, tell the Towers thereof, mark ye well her Bulwarks, consider her Palaces: look upon her stately Houses, Halls and Hospitals, take notice of her Shops, and fair Warehouses, and Royal Exchange, &c. and lo, the glory of all these things, is now buried in a common ruine! O the incredible change, that a devouring fire hath made in four dayes time within thy Walls, O *London*! So that now we may lamentingly (Alas poor *London*) *Is this the joyous City, whose antiquity is of ancient dayes? Is this the crowning City, whose Merchants were Princes, and whose Traffickers were the honourable of the Earth? Who can but weep, to see how the Lord hath made a City an heap, and a ruine of a defended City, and a Palace to be no City? Who can look upon naked Steeples, and useles Chimneys, and pittiful fragments of ragged walls? Who can behold stately Structures, and noble Halls, and fair Houses, and see them all laid in ashes, or turned into a heap of Rubbish, without paying some tears, as due to the sadness of so dreadful a spectacle? Who can* with

Luke 19. 41,
42, 43: 44.

Psalm 98.
12, 13.
London the
Crown of
England, hath
lost its Jewel
of Wealth
and Beauty.

Isa. 23. 7, 8

Chap. 25. 2.

with dry eyes hear *London* thus speaking out of its ruines, Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger. Who can look upon the Lord as making *London* empty, as laying it waste, as turning it upside down, and as scattering abroad the inhabitants thereof, and not mourn. Beloved under desolating Judgements, God dos expect and look that his people should lament and mourn, Jer. 4. 7, 8. *The Lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy Land desolate, and thy City shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us. Under wasting Judgements, God expecteth, not only inward, but also outward expressions and demonstrations of sorrow and grief. Shall our enemies rejoyce over the Ruines of London, and shall not we mourn over the Ruines of London! Shall they that are afar off, lament over Londons desolation, and shall not we lament over Londons desolation, who are every day a walking up and down in Londons Ruines and Rubbish! O Sirs, as ever you would see Londons breaches repaired, her Trading recovered, her beauty restored, her riches augmented, her glory advanced, and her inhabitants rejoyced, make conscience of mourning over Londons Ruines. After Jerusalem was destroyed by the Romans, many of the Jews obtained leave of the Roman Emperors, once a year (viz. on the tenth of August, which was the day whereon their City was taken) to enter into Jerusalem, and bewail the destruction of their City, Temple and People, bargaining with the Souldiers who waited on them, to give so much for so long abiding there, and if they exceeded the time they conditioned for, they were to stretch their purses to a higher rate: which occasioned Hierom to say, That they who bought Christs blood, were then glad to buy their own tears. O Sirs, what cause have we, once a year, yea, often in a year, to bewail the desolation of London! The Statue of Apollo, is said to shed tears, for the afflictions of the Grecians, though he*

Lam. 1. 12.

IIa. 24. 1.
 Sr. Edw. Tenny in his Speech to the King on Friday the 18. day of January, hath these words, They find (meaning the Parliament) your Majesty engaged in a sharp and costly war, opposed by Mighty Princes and States, that are in conjunction against us: they see with sorrow the greatest part of your Metropolitan City buried in ashes.

Josephus.

Lev. 14. 35.
10 v. 46.

he could not help them. Though we could not prevent the burning of *London*, yet let us weep over the Ruines of *London*. The Leprosie of the Citizens sins, had so fretted into *Londons* Walls; that there was no cleansing of them, but by the furious flames of a consuming fire. In the Law you know, that when the old fretting Plague of Leprosie, was so got into the house, and spread in the Walls, that no scraping within or without, could cleanse it away, then the house was to be pulled down: this seems to be *Londons* case. God by former Judgements, laboured to scrape away the Leprosie of sin out of *London*, but that deadly leprosie was so got into mens hearts and houses, that there was no getting of it out, but by pulling them down. This is, and this must be for a lamentation. Now the better to work you, to lament and mourn over the ruines of *London*, consider with me these ten following particulars.

I.

Rev. 6. 4; 8.

First, Who can look upon the burning of *London*, as ushered in by such sad Prodigies, and dreadful fore-runners as it was, and not lament and mourn over its ruines? By what a bloody Sword, and by what a dreadful Plague, was this late Judgement of fire ushered in. First God sends his *Red Horse* amongst us, viz. a cruel bloody War; and then he sends his *Pale Horse* amongst us, viz. a noisome sweeping Pestilence. O the garments that were rolled in blood! O the scores of thousands, that were by the hand of the destroying Angel sent to their long-homes, to their eternal homes! Now in the rear of these Judgements, follows such a devouring fire, as hath not been known in any Ages past. Not long before *Vespasian* came against *Jerusalem*, there happened divers Prodigies: 1. There was a Comet in form of a Fiery Sword, which for a year together did hang over the City. 2. There was seen a Star on the Temple so bright, as if a man had so many drawn Swords in his hands. 3. At the same time that this Star appeared, which was the Solemn Passover, that whole night the Temple was light, and clear as mid-day, and continued so seven dayes together. 4. At the same time also, they brought a Heifer for a Sacrifice, which when she was knocked down, she calved a Lamb. 5. The inner Gate of the Temple

Josephus pag.
738, 739.

Temple on the east side, being of Massive Brass, that was never opened nor shut, but twenty men had enough to do about it, this Gate was seen at the first hour of the night, to open of its own accord, and they could not shut it, till a great number joined their strength together. 6. There was discerned on the *Sanctum Sanctorum*, a whole night long the face of a man very terrible. 7. At the same time, before the Sun-set, there were seen in the Air, Iron Chariots, all over the Countrey, and an Army in battel array, passing along the clouds, and begirting the City. 8. Upon the Feast Day called *Pentecost*, at night the Priests going into the Inner Temple, to offer their wonted Sacrifice, at first they felt the place to move and tremble, and afterward they heard a man walking in the Temple, and saying with a great and wonderful terrible voice, *Come let us go away out of this Temple, let us depart hence.* But Ninthly and lastly, that which was most wonderful of all, was this, that there was one *Jesus* the Son of *Ananus*, a Countrey-man, of the common people, who four years before the Wars began, when the City flourished in peace and riches, coming to the celebration of the Feast to *Jerusalem*, which we call the Feast of *Tabernacles*; suddenly began to cry out thus, *A voice from the East, a voice from the West, a voice from the four winds of the Heavens, a voice against Jerusalem, a voice against the Temple, a voice against the Bridegroom, a voice against the Bride, and a voice against the whole people:* and thus crying day and night, he went about all the Streets of the City. The Nobility scourged him, yet still he cried, *wo, wo unto Jerusalem*: he did never curse any one, though every day he was beaten by one or other: neither did he thank any one that offered him meat. All that he spake to any man, was this heavy prophecy, *Wo wo unto Jerusalem.* He never went to any Citizens, neither was he seen to speak to any one, but still as it were, studying of some speech, he cryed *Wo, wo unto Jerusalem.* Thus for four years space, say some, for seven years and five moneths, saith *Josephus*, his voice never waxed hoarse, nor weary, till in the time of the Siege, beholding what he fore-told them, as he was walking upon

the Walls, crying *Wo to Jerusalem, wo to the Temple, wo to all the People*, he added, *and wo to my self*; and as soon as the words were out of his mouth, a stone came out of an Engine from the Camp, that dashed out his brains. These Prodigies were fore-runners of *Jerusalem's* desolation? What Comets, what Blazing Starrs, what sheets of fire have been seen flye over *London*, and what flames of fire have been seen over the City, a little before it was laid in ashes, I shall not now insist upon. Certainly when a consuming fire, shall be ushered in by other dreadful Judgements and amazing Prodigies, it highly concerns us to set down and mourn. But,

2.
Isa. 23. 7.
Jer. 5. 15.

Jos:ph p. 745.

Secondly, Who can look upon *London* as an Ancient City, as a City of great Antiquity, and not mourn over the ruines of it! Our Chronologers affirm, that the City hath stood two thousand seven hundred and seventy odd years. 'Tis recorded by some; that the foundation of *London* was laid in the year of the world 2862. *London* by some Antiquaries, is called *Troynovant*, as having been first founded by the *Trojans*. *London* is thought by some, to be Antienter than *Rome*. That *London* was a very ancient City, might several wayes be made good; but what should I spend time to prove that, which every one is ready to grant. *Josephus* speaking of *Jerusalem*, saith, That *David the King of the Jews* having driven out the *Canaan*s, gave it unto his people to be inhabited, and after four hundred threescore and four years and three moneths, it was destroyed by the *Babylonians*. And from King *David* who was the first Jew that reigned there, untill the time that *Titus* destroyed it, were a thousand one hundred seventy and nine years; and from the time that it was first erected, until it was by him destroyed, were two thousand one hundred and seventy seven years; yet neither the Antiquity, nor riches, nor the same thereof, now spread all over the world, nor the glory of Religion did any thing profit or binder it from being destroyed. So it was, neither the Antiquity, nor the Riches, nor the Fame, nor the Greatness, nor the Beauty, nor the Glory, nor the Religion, that was there profest, that could prevent *London*s being turned into a Chaos in four dayes time. *London* that had been climbing up to its Meridian of worldly greatness and

and glory above two thousand years, how is she made desolate in a few dayes; and of a glorious City become a ruinous heap? Physicians make the threescore and third year of a mans life, a dangerous climaſterical year to the Body Natural; and Statists make the five hundreth year of a City, or Kingdom, as dangerous to the Body Politick, beyond which (say they) Cities and Kingdoms cannot stand. But Jerusalem, and London, and many other Cities, have stood much longer, and yet in the end have been laid desolate. Now what true English-man can look upon Londons Antiquity, and not mourn to see so antient a City turned into a ruinous heap. But,

Thirdly, What true English-man did ever look upon London, as an honourable City, as a renowned City, as a glorious City, that will not now mourn to see London laid in ashes? London was one of the wonders of the world: London was the Queen City, the crowning City of the Land, a City as famous as most Cities, for worldly grandeur and glory: yea, a City, more famous and glorious, than any City under Heaven, for Gospel light, and for the power of Religion, and real holiness, Psal. 76. 1, 2. In Judah is God known, his name is great in Israel: In Salem also is his Tabernacle, and his dwelling place in Zion. In London was God known, his name was great in London; and in London also was his Tabernacle, and his dwelling place. And as God was known in Judah, not only by his word, but also by his glorious works; so God was known in London, not only by his word, but also by his glorious works. And as God was known in Judah, first by the multitude of his mercies, but afterwards by the severity of his Judgements; so God was known in London, first by the multitude of his mercies, but afterwards by the severity of his Judgements: witness the sweeping Pestilence, and the devouring fire, that he sent amongst us. And as God was known in Judah, first by lesser Judgements, and then by greater; for he first smote them with Rods, and then with Scourges, and at last with Scorpions, so God was first known in London by lesser Judgements, witness the Violent Agues, strange Favours, Small Pox, and small fires

3.
Isa. 23. 8.
'Tis an Italia:
Proverb, He
who hath not
seen Venice
will not believe
and he who
hath not lived
sometime there,
doth not under-
stand what a
City it is. I
shall leave the
Application
to the prudent
Reader.

Pfal. 101. 8.
 Isa. 60. 14.
 Psal. 48. 1.
 8, &c.
 Neh. 11. 1.
 Isa. 18. 52.
 Dan. 1. 9. 24

Look what the
 face is to the
 body, that
London was to
England, the
 beauty and
 glory of it.

Lament. 1. 1.

Jer. 9. 1, 2, 3.
 Ezck. 9. 4. 6.

that broke forth in several places of the City and Suburbs; but these having no kind, no effectual operation upon us; God at last made himself known in the midst of us, by such a Pestilence, and by such a Fire, that the like was never known in that City before. We were once the objects of his noble favours, but we made our selves at last, the subjects of his fury. And as the Philosopher tells us, *corruptio optimi, est pessima*: or as we find, that the sweetest Wines, become the tarest Vinegar; so Gods heavenly favours and indulgencies being long abused, they at last turned into storms of Wrath and Vengeance. What *English man* did look upon *London*, as the City of the great God, as a holy City, as that City wherein God was as gloriously made known, and wherein Christ was as much exalted, and Religion was as highly prized, as in any part of the world beside; and not mourn over it, now 'tis laid desolate. 'Twas long since said of *Athens* and *Sparta*, that they were the eyes of *Greece*. Was not *London* the eyes of *England*? And who then can but weep, to see those eyes put out? Great and populous Cities, are as it were, the eyes of the Earth; and when these eyes are lost, who can but sit down and sigh and mourn! *London*, was the joyous City of our Solemnities, it was the Royal Chamber of the King of Kings, it was the Mart of Nations, it was the lofty City, it was the top gallant of all our glory. Now who can but shed tears, to see this City laid even to the ground; to see this City, sit like a desolate Widow in the dust. Such a sight made *Jeremiah* to lament: *How doth the City sit solitary*. (speaking of *Jerusalem*'s ruine) *that was full of people*? *How is she become as a widow*? *She that was great among the Nations, and Princes among the Provinces*? *How is she become tributary*? Let prophane, ignorant, superstitious, and Popish defamers of *London* say, what they please, yet doubtless God had more of his mourning ones, and of his marked ones in that City, than he had in a great part of the Nation beside. There was a time, when *London* was a faithful City, a City of righteousness, a City of Renown, a City of Praise, a City of Joy; yea, the Paradise of the world, in respect of the power and purity of

of Gospel-Ordinances, and that glorious light shined in the midst of her. Who can remember those dayes of old, and not mourn to see such a City buried in its own Ruines! Under the whole Heavens there were not so many thousands to be found, that truly feared the Lord, in so narrow a compass of ground, as was to be found in London? and yet London is laid in the dust, and the Nations round gaze and wonder at her desolation! Who can but hang down his head, and weep in secret for these things. But,

Fourthly, who did look upon London as the Bullwark, a the Strong-hold of the Nation, that can't mourn to see their Bullwark, their Strong hold turned into a ruinous heap. *Psal. 48. 12, 13. Walk about Sion, and tell the Towers thereof, mark ye well her Bullwarks, consider her Palaces, that ye may tell it to the generation following.* Sion had her Bullwarks, her Towers, her Palaces; but at last the Chaldeans at one time, and the Romans at another, laid them all waste. So London had her Bullwarks, her Towers, her Palaces, but they are now laid desolate, and many fear, and others say by male-content Villains, and mischievous Forreigners of a Romish faith. London was once terrible, as an Army with Banners. How terrible were the Israelites, encamped and bannered in the Wilderness unto the Moabites, Canaanites, &c. So was London more than once terrible to all those Moabites, Canaanites, that have had thoughts to swallow her up, and to divide the prey among themselves. How terrible were the Hussites in Bohemia, to the Germans, when all Germany were up in arms against them, and worsted by them. London hath been as terrible to those that have been cozen-Germans to the Germans. London was once a Battel-ax, and Battel-bow in the hand of the Almighty, which he has wielded against her proudest, strongest and subtillest enemies. Was not London the Head City, the Royal Chamber, the glory of England, the Magazine of Trade and Wealth, the City that had the Strength and Treasure of the Nation in it. Were there not many thousands in London, that were men of fair estates, of exemplary piety, of tried valour, of great prudence, and of unspotted Reputation? and therefore why should

4-

*Jer. 51. 12, 13.
Luke 19. 41,
45.*

Cant. 6. 10.

*Exod. 15. 14,
15, 16.*

*Jer. 51. 20,
Zech. 9. 10.
& Chap. 10. 4.
Ezek. 21. 31.*

should

The *French* were then drawn down to the Sea side, and great were the fears of many upon that account. Remember the Gun-Powder Plot.

Dan. 11. 24, 39

Gen. 31. 24, 29.
Chap. 33. 1, 4.
2 Kings 19.
27, 28, 32.

Dan. 5. 5, 6.

should it seem impossible, that the fire in *London*, should be the effect of desperate designs and complotments from abroad, seconded and encouraged by male-contents at home. *London* was the great Bullwark of the Reformed Religion, against all the Batteries of Popery, Atheism and Profaneness; and therefore why should any *English man* wonder, if these uncircumcised ones, should have their heads and their hands, and their hearts engaged in the burning of *London*. Such whose very Principles, leads them by the hand, to blow up Kings, Princes, Parliaments, and Reformed Religion, to make way for their own Religion, or for the good old Religion, as some are pleased to call it: such will never scruple to turn such Cities, such Bulwarks into a ruinous heap, that either stands in their way, or that might probably hinder their game. In all the Ages of the world, wicked men have designed the ruine and laying waste of Christians Bulwarks and Strong-holds, in order to the rooting out of the very name of Christians, as all know that have read any thing of Scripture or History, and therefore why should any men think it strange, if that Spirit should still be at work. Was ever *England* in such eminent danger of being made a prey to forreign power, or of being rid, by men of a forraign Religion, and whose Principles in Civil Policy are very dangerous both to Prince and People, as it hath been since the firing of *London*, or since that Bullwark has been turned into a ruinous heap? Had not the great God who laid a Law of Restraint upon churlish *Laban*, and upon bloody *Esau* (and his four hundred bloody cut-throats) and upon proud blasphemous *Senacherib*, laid also a Law of restraint upon ill-minded men, what mischief might they not then have done, when many were amazed and astonished, and many did hang down their heads, and fold their hands, crying alas, alas, *London* is fallen! and when many had sorrow in their hearts, paleness upon their cheeks, and trembling in all their joints! yea, when the flames of *London* were as terrible to most, as the hand-writing upon the wall, was to *Belshazzar*! How mightily the burning of *London* would have retarded the supplies, of men, money and necessities which

which would have been needful to have made opposition, against an invading enemy, had we been put to it, I shall not here stand to dispute. Whilst London was standing, it could raise an Army, and pay it when it had done. London was the Sword and sinews of War; but when London was laid in ashes, the Citizens were like *Sampson* when his hair was cut off, and like the *Sechemites*, when they were fore. Beloved, the People of God have formerly made the firing of their strong holds, matter of bitter Lamentation; as you may see in 2 Kings 8. 11, 12. *And he sealed his countenance stedfastly, until he was ashamed: (till Hazael blushed to see the Prophet look so earnestly upon him) and the man of God wept, and Hazael said, why weepest my Lord? and he answered, because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire (well and what will he do, when their strong holds are in flames, or turned into a ruinous heap? why this you may see in the following words) and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.* Other Kings of Syria had born an immortal hatred against the children of Israel, and the Prophet knew by Revelation from Heaven, that he should be King over Syria, and that he had as cruel and as bloody a mind against Gods Israel, as any of the former Kings of Syria had. Now to evidence this, the Prophet instances in those particular excessive acts of cruelty, that he should practise upon the children of Israel. *Their strong holds wilt thou set on fire.* Hazael would not think it enough to enter into their strong Towns, and Cities, and Forts, and Castles, and other strong holds, and spoil, and plunder them of their Treasure and Goods, but he would burn all down to the ground; that so he might daunt them, and weaken them, and render them the more incapable of making any resistance against him. But now mark what follows, burning work; *Their young men wilt thou slay with the sword.* Such as make no conscience of burning Israels strong holds, such will never scruple the slaying of Israels young men with the sword. When their strong holds were set on fire, Hazael would give them no quarter for their lives: such

Judg. 16. 18,
19, 20.
Gen 34 25.

Psal. 137. 9.

Deut. 25. 17.
18, 19.

as had escaped the furious flames, should be sure to fall by the bloody sword. *And wilt dash their children*: Their poor innocent harmless children that never thought amiss, nor never spoke amiss of *Hazael*, these must have their brains dashed out against the stones. Men that are set upon burning work, are men of no bowels, of no compassion. *And rip up their women with child*: He would destroy the very Infants in the womb, that so he might cause to cease, the very name of *Israel*. Such *Hazels* as are resolute by fire to lay our Cities and strong Bullwarks desolate; such will be ready enough to practise the most barbarous cruelties imaginable upon our persons and relations, when a fit opportunity shall present. When *Israel* was weary, and faint, and feeble, then *Amalek* fell upon them. It was infinite mercy, that the *Amalekites* of our day, did not fall upon the amazed and astonished Citizens, when they were feeble, and faint, and weary, and tired out with hard labour, and want of rest. O Sirs, shall the Prophet *Elisha* weep, fore-seeing that *Hazael* would set *Israel's* strong holds on fire; and shall not we weep, to see *London*, our strong hold, our noblest Bullwark, turned into a ruinous heap? So Lam. 2. 2, 5. *The Lord hath swallowed up all the habitation of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath brought them down to the ground. The Lord was an enemy; he hath swallowed up Israel, he hath swallowed up all her Palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mournings and lamentation.* These two words, mourning and lamentation, are joyned together, to note the great and eminent lamentation of the Daughter of *Judah*, upon the sight and sense of Gods destroying, razing and levelling to the ground, (by the hand of the *Chaldeans*, &c.) all the Strong holds and Fortresses, that were built for the defence of the *Israelites*. Now shall the Daughter of *Judah* greatly lament, to see her strong holds laid desolate, and shall not we at all lament, to see *London*, to see our Strong holds, turned into a ruinous heap. But,

5.

Fifthly, Who did ever look upon *London* as a fountain, as a Sanctuary,

Sanctuary, and as a City of refuge, to the poor, afflicted, distressed and impoverished people of God; that is not now free to weep, to see such a City laid in ashes? Who can number up the distressed strangers, that have been there courteously entertained, and civilly treated? Who can number up the many thousand families, that have been preserved, relieved, revived, and refreshed with the silver streams, that has issued from that fountain *London*, and not mourn, to see it laid desolate, *Psal. 46. 4. There is a River, the streams whereof shall make glad the City of God:* It is an allusion to the River *Siloe*, which ran sweetly, softly, quietly, pleasantly, constantly, to the refreshing of all that were in need. *London* was a River, a Fountain, whose silver Streams ran sweetly, quietly, pleasantly, constantly, to the refreshing of many thousand needy ones in the Land. Now who can but weep to see such a Fountain, such a River, not only stoppt, but dried up by a devouring fire? But,

Ecod. 22. 12.
2 Sam. 16. 14.

Isa. 8. 6.

Sixthly, Who did ever look upon *London*, as a City compact, a City advantageously situated for Trade and Commerce, yea, as the great Mart-Town of the Nation; that has not a heart to weep over it, now it lyes in ashes? *London* was the Mart of the Nations Trade, and the Magazine of the Nations wealth. *London* was that great Store-house, in which was laid up, very much of the Riches and Glory of the Land. *London* was the very heart of *England*; it was as useful every way to *Englands* security and felicity, as the heart is useful in the natural body: and therefore no wonder if such as envy at *Englands* Greatness, Grandeur, and Glory, have made *London* (*Englands* Mart-Town) to bear the marks of their displeasure. Who is so great a stranger in our *English Israel*, as not to know how rarely well *London* was situated as to Trade, and as not to know, how *London* was surrounded with plentiful store of all Creature comforts. If *London* had not been so nobly situated and surrounded, its desolation had not been so great a Judgement; nor it may be the designs of men so deeply laid, as to its ruine. They that did look upon *England* as rich, could not but look on *London*, as the Exchequer of it. But,

6.
Isa. 23. 3.
Ezek. 27. 1.
Rev. 8. 11.

Gg

Seventhly,

7. *Iſa.* 27. 3. 4.
Psal. 124. 4. 5.
- Seventhly, Who are they that have lookt upon *London*, as a City, that hath for many hundred, yea, some thousands of years, been very strangely and wonderfully preserved, by the admirable wisdom, constant care, and Almighty power of God; notwithstanding all the wrath, rage, malice, plots and designs of wicked men, to lay it waste, and to turn it into a ruinous heap; and not have a heart to weep over its desolation? The great preservations, the singular salvations, that God hath wrought for *London*, many hundred years together, renders the desolation of *London*, the more terrible. And accordingly, it concerns all that are well affected, to weep over its ashes. But,
8. *Obad.* 10. 11,
12, 13, 14,
15, 16.
Lam. 5. 16.
Job 2. 8.
- Eighthly, Who can look upon the ashes of *London*, as those ashes, in which *Englands* worst enemies, both abroad, and at home, do daily triumph and rejoice; and not weep over *Londons* desolation? Shall the vilest of men glory, that *Englands* glory is laid in the dust; and shall not we lament, when our Crown is fallen from our head? The more wicked men rejoyce in our misery, the greater obligation lyes upon us, to lye low and mourn at the foot of God. *London*, like *Job*, lies on its dung-hill. *London*, like the *Jewes*, lies in its ashes, *Ester* 4. 3. And therefore it highly concerns all *Londons*, to put on sackcloth and ashes. But,
9. *1 Chron.* 16.
29.
Psal. 29. 2.
- Ninthly, Surely such as have lookt upon *London*, as the City of their solemnities; such can't but weep, to see the City of their Sol. mnities, laid desolate, *Iſa.* 33. 20. Look up- on *Zion* the City of our solemnities; or meetings. *Zion* is here called a City, because it stood in the midst of the City. The City of *Jerusalem* was very large, and *Zion* stood in the midst of it; and 'tis called a City of Solemnities, because the people flocked thither, to hear the Law, to renew their Covenant with God, to call upon his name, and to offer Sacrifices. O Sirs, was not *London* the City of our Solemnities? the City where we solemnly met to wait upon the Lord, in the beauty of Holiness? the City, where we offered prayers and praises? the City, where we worshipped the Lord in Spirit and in truth? the City, wherein God, and Christ, and the great things of eternity were revealed to us? the City, wherein many

many thousands were converted and edified; walking in the fear of the Lord, and in the comforts of the Holy Ghost? the City, where we had the clearest, the choicest, and the highest enjoyments of God, that ever we had in all our dayes? the City, wherein we have sate down, under Christs shadow with great delight; *his fruit has been sweet unto our taste?* the City, in which Christ *has brought us to his banquetting house,* and *his banner over us, has been love?* the City, in which Christ *has staid us with flaggons,* and *comforted us with Apples?* the City, in which *Christs left hand hath been under our heads,* and *his right hand hath embraced us?* The City, wherein the Lord of Hosts. *hath made unto his people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* London, the City of our Solemnities, is now laid desolate: and therefore for this, why should not we be disconsolate, and mourn in secret before the Lord? This frame of Spirit, hath been upon the people of God of old, Zeph. 3. 18. *I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.* By Solemn Assemblies, are meant, their several conventions at those set times, which God had appointed them; viz. on the weekly Sabbath, the new Moons, the stated Feasts and Fasts, which they were bound to observe. Now for the want, the lack, the loss of those Solemn Assemblies; such as did truly fear the Lord, were solemnly sorrowfull. Of all losses, spiritual losses are most sadly resented by gracious souls. When they had lost their houses, their estates, their Trades, their relations, their liberties, and were led captive to Babylon, which was an Iron Furnace, a second Egypt to them; then the loss of their Solemn Assemblies, made deeper impressions upon their hearts, than all their outward losses did. The Jews were famous Artists; they stand upon record for their skill, especially in Poetry, Mathematicks and Musick: but when their City was burnt, and their Land laid desolate, and their Solemn Assemblies broken in pieces, then they could sing none of the Songs of Zion; then they were more for mourning, than for musick; for sighing, than for singing; for lamenting, than for laughing.

Acts 9. 31.

Cant. 2. 3, 4.
5, 6.

Isa. 25. 6.

Deut. 16.

Psalms 137. 1,
2, 3, 4, 5.

1 Sam. 4. 17,
18.2 Kings 25. 8,
9, 10.Neh. 1. 3, 4
Chap. 2.Jer. 52. 12,
13, 14.

Zech. 7. 3.

10.

There were
some Mini-
sters, and se-
veral other
sober prudent
Citizens, who
did converse
again and
again with
Hubert, and

are ready to attest, that he was far from being mad; and that he was, not only very rational, but also very cunning and subtle, and so the fitter instrument for the Conclave of *Rome*, or some subtle Jesuit to make use of, to bring about our common wo. It was never known, that *Rome* or *Hell*, did ever make use of mad men or fools, to bring about their Devilish Plots.

laughing. Nothing goes so near gracious hearts, as the loss of their Solemn Assemblies, as the loss of holy Ordinances; health, and wealth, and friends, and Trade, are but meer *Ichabods*, to the Saints Solemn Assemblies, and to pure Ordinances. When the Ark was taken, *Eli* could live no longer: but whether his heart, or his neck, was first broken upon that sad tydings, is not ealie to determine. When *Nehemiah* understood, that the walls of *Jerusalem* were broken down, and that the Gates thereof were burnt with fire, and that the whole City was laid desolate by *Nebuzardan*, and his *Chaldean* Army; he sits down, and weeps, and mourns, and fasts, and prays; he did so lay the burning of the City of their Solemnities to heart, that all the smiles of King *Artaxerxes*, could not raise him, nor rejoice him. It was on the tenth day of the fifth moneth, that *Jerusalem* was burnt with fire; and upon that account, the Jewes fasted upon every tenth day of the fifth moneth. Now shall the Jewes solemnly fast and mourn on the tenth day of the fifth moneth, (during their Captivity) because their City, and Temple, and Solemn Assemblies, were on that day buried in ashes; and turned into a ruinous heap; and and shall not we fast and mourn, to see the City of our Solemnities, buried in its own ruines. But,

Tenthly and lastly, That Incendiary; that mischievous Villain *Hubert*, confest the fact, of firing the first house in *Pudding Lane*, (though he would not confest who set him at work) and accordingly was executed at *Tyburn* for it. Now who can look upon the dreadful consequences (the burning of a renowned City) that followed upon the firing of the first house; and not mourn over *Londons* desolations? *Hubert* did confest to several persons of note and repute, that he was a Catholick; and did further declare, that he believed confession to a Priest, was necessary to his salvati-

on. And being advised (by a Chaplain to a person of Honour) to call upon God, he repeated his *Ave Mary*, which he confess'd, was his usual prayer. Father *Harvey* confess'd him, and instructed him, and we need not doubt, but that he absolv'd him also, according to the custom of the *Romish* Church. *Hubert* died in the profession of the *Romish* faith, stoutly asserting, that he was no *Hugonite*. I know that men of the *Romish* Religion, and such who are one in Spirit with them; would make the world believe, that this *Hubert* (who by order of Law, was executed upon the account of his own publick and private confessions) was mad, distracted, and what not. But what mad men, do these make the Judge and Jury to be? for who but mad men, would condemn (to such a shameful death) a mad man, for confessing himself guilty of such a hainous and horrid fact, which he had never committed? Doubtless both Judge and Jury, were men of more wisdom, Justice and conscience, than to hang a mad man upon his own bare confession. The *German* Histories tell us, what encouragement men of a *Romish* faith have had from *Rome*, to make way for their Religion throughout *Germany*, by fire and sword: and when some of those Incendiaries have been taken in setting houses on fire, they have confess'd, that there have been many more in combination with them, who by all the wayes they could, were to consume *Silesia*, and other parts with firings. When the *Spanish Armado* came against this Nation, in 1588. with an *Invincible Navy* (as they counted it) they had two thousand eight hundred forty three Great Ordnance, twenty eight thousand eight hundred and forty Märriners, Souldiers, and Slaves rowing in Gallies, with innumerable Fire-balls and Granado's; in order to the making of *England* desolate by Fire and Sword. Did not *F. Parson*, *Doleman*, and *Holt* the Jesuit, draw other Incendiaries into a combination, to fire the Royal Navy with wild-fire, in *Queen Elizabeth's* Reign; for which they were stretcht at *Tyburn*? A. D. 1595. on that very day, when King *James* was crown'd, when the generality of the people were intent upon that noble spectacle, five were suborned by the Jesuits, to set *London* on fire in

Luc. Hist.

p. 613. p. 519, 520.

Hist. F. 184, 185.

Speeds Hist.

p. 1178.

Luc. Hist. p. 298, 299.

Luc. Hist. p.

509, 510, 511.

Compl. Hist.
p. 443; 449.
Roy. Favon.
p. 54; 55.
Rom. Mr.
Pecce. 31.

Zbuanus.

Gasper.

Anno 1580.

Metz. Hist. de
reb. Belg. l. 15.

The fact of
Faux was hor-
rid and san-
guinary; and
you know
who set him
on work.

Anno 1555.
Calvin.

several places; but were frustrated, as is evident upon Record. Mr. Waddestorth did depose, both in writing, and viva voce, at the Lords Bar, that one Henry alias Francis Smith, alias Lloyd, alias Rivers, alias Simons, before the beginning of the Scotch Wars, did tell him in Norfolk (where he met him) That the Popish Religion was not to be brought in here, by disputing, or Books of Controversie; but with an Army, and with fire and sword. Pope Martin the fifth sent Cardinal Julian (who was name sake, and near of kin to Julian the Apostate) with an Army of fourscore thousand, to root out Hussites (or Protestants) in Bemia, where they burnt up their Towns; and at the same time, Albertus his Assitant, burnt up five hundred of their Villages. It was Philip the Second of Spain, who said, That he had rather lose all his Provinces, than seem to grant, or favour any thing, which might be prejudicial to the Catholick Religion. It was Cardinal Granveilanus, who was wont to say, That he would reduce the Catholick Religion in all places, though one hundred thousand men were to be burned in an hour. It was the Spanish Ministers of State, who declared openly, in the Pacification of Colen, That the Protestants would be very well served, if they were stripped of all their goods, and forced to go seek new Countreys, like Jews and Egyptians, who wander up and down, like Rogues and Vagabonds. The Duke of Alba (a bloody Papist) sitting at his Table, said, That he had taken diligent pains, in rooting out the tares of Heresies, having delivered eighteen thousand men in the space of six years only, to the hands of the Hang-man. From the beginning of the Jesuits, to 1580. (being the space of thirty years) there were almost nine hundred thousand Protestants put to death, in France, Spain, Italy, Germany, England, and other parts of Christendom. Men of that Religion, that burnt the Martyrs in Queen Marias dayes, are men of such bloody, desperate Principles, that they will stick at nothing, that may be a means, to advance the Romish Religion. Some men besides the Romans, have practised most prodigious things, and all to raise themselves a name in the world. Servetus at Geneva, gave all his goods to the poor, and his body to be burnt; and all for a name; for a little glory among men.

The

The Temple of the great Goddess *Diana* (which was one of the worlds wonders) was set on fire when *Alexander* was born, by *Herostatus* a base fellow ; and this he did, *That he might be talk of when he was dead.* So *Judas* and *Sadduc*, with their seditious Sect, burnt down the Temple of *Jerusalem*, and all the beautiful Buildings in the City. And at another time, when the *Romans* had set the Temple on fire, *Titus* by entreaties and threatnings, did all he could, to persuade the Souldiers, to extinguish the fire, but could not prevail with them. They seeing the Gates of the inward Temple, to be Gates of Gold, thought that the Temple was full of money ; and that they might have a rich booty, and therefore regarded not their Generals commands. *Titus* did all he could to quench the Flames ; but a certain Souldier, fired the Posts about the doors of the inward Temple, and presently the flame appearing within, *Titus* and his Captains departed ; and so every one stood looking upon it, and no man sought to extinguish it. Thus the Temple was burnt by the hand of a single Souldier, against *Titus* his mind. One man that is of a cruel Spirit, and of cruel Principles, may do a world of mischief. Take that instance of *Nero*, who maliciously raised the first Persecution against the Christians ; pretending, that they were Incendiaries, and Authors of the burning of *Rome* ; whereas he himself, had most wickedly done it : But this barbarous act of his, was fathered upon the Christians ; and accordingly they suffered severely for it. Another Author saith, *Nero* succeeded *Caligula* in the Government, and in no less fierceness and cruelty, because he was a man in whom (if possible it might be) all the other cruelties were enclosed, and all else that could (by men) be imagined, for without any regard of sanctified things, or persons (of like quality) private or publick, he caused the City of *Rome*, to be set on fire, with express prohibition, not to quench it, or any man to make safety of his own goods : So the fire continued seven dayes and seven nights, burning the City ; and he being on a high Tower, some small distance off, clapped his hands ; and joyed, to behold this dismal spectacle, so far exceeding

Josephus Ant.
l. 18. c. 1. p. 463

Lib. 7. de Bello
Jud. ca. 10.
p. 737.

Pareus on the
Revelation,
page 110.

The Treasury
of Ancient and
Modern times
page 321, 322.

Ecclef. 9. 18.

Dan. 5. 5, 6.

Zech. 4. 7.

The *French*,
the *Dutch*, the
Dane, the
Spaniard, &c.
have at times
experienced,
what *Londons*
Treasure and
force, have
been able to
do, &c.

Pfal. 76. 5. 10.

Gen. 31. 24,

29.

Chap. 33 3. 4.

exceeding all humanity. The wisest Prince that ever sway-
ed a Scepter, hath told us, *That one sinner destroyeth much good.*
Who can sum up the mischief, that a few ill-minded
men may do in a little time? The same Devil, the same
lusts, the same wrath, the same rage, the same revenge, the
same ends, the same motives, that have put others upon burn-
ing work in former times, may probably have put some, up-
on the same work in our time. Burning work is so odious
and abominable, so destructive, hateful and hurtful a thing in
the eyes of all true *English* men, who have any sense of ho-
nour or conscience, that I shall never wonder, to see such
who have either had a head, or a hand, or a heart in it, of
Arts and Crafts, to bury for ever the remembrance of it.
Was not *London* the glory of *England*? Was not *London* *Eng-
lands* Treasury, and the Protestants Sanctuary? Was not
London as terrible to her enemies abroad, as she was joyous to
her friends at home? Has not *London* been as dreadful to her
forraign foes, as the hand-writing upon the Wall, was to
Belshazzar? Was not *London* the great Mountain, that her
enemies feared would be most prejudicial to their pernicious
designs? Was not *London*, that great Rock, against which,
many have dashed themselves in pieces? Was not *London*, as
Briars and Thorns, as Goats and Gulls, and two-edged
Swords, to all her enemies more remote, and nearer home?
Had the *French* invaded us, when *London* was in flames (as
many feared they would) or had such risen up at that time,
in the bowels of the Nation, whose very Principles lead them
by fire and sword, to make way for their Religion; what
doleful dayes had we seen, and to what a low ebb might
the Protestant Interest have then be brought? What greater
encouragement could be given, to *French*, *Dutch*, *Dane*, and
all of the old Religion (as they call it) to make desperate
attempts upon us, than the laying of the City desolate by
fire? but 'tis the glory of Divine Power, to daunt and
over-rule all hearts and counsels; and to turn that to his
peoples greatest good, which their enemies design to be
their utter ruine. We know Papists are no changelings:
their cruel, bloody, fiery Spirits and Principles, are still the
same:

same: Both King and Parliament have taken notice, how vigilant and active they have been of late, by what hath been discovered, confessed, proved, printed, &c. Is it not more than probable, that some influenced from Rome, have kindled and promoted that dreadful fire, that hath laid our City desolate? The Statue of *Apollo*, is said, to shed tears for the afflictions of the *Grecians*, though he could not help them. Though none of us could prevent the desolation of *London*; yet let us all be so ingenious, as to weep over the ashes of *London*. Who can look upon *Londons* glory, as now sacrificed to the flames, and made a burnt-offering, to appease the wrath and fury (as many say) of a Popish Conclave, and not mourn?

The woful desolations that the Popish Party made by fire and sword, amongst the Protestants in *Ireland*, is written with the Pen of a Diamond.

Sir, We readily grant, that 'tis our duty, to lament and mourn over the ruines and desolations of *London*; yea, some of us have so lamented and mourned over *Londons* dust and ashes, that we have almost reduced our selves to dust and ashes: and therefore what Cordials, what Comforts, what Supports can you band out to us, that may help to cheer up our spirits, and to bear up our hearts, so as that we may not utterly faint, and sink neither under the sight of *Londons* Ruines: nor yet under a deep sense of our many great and sore losses.

Obj.

Now that I may be a little serviceable and useful to you in the present case; give me leave to offer to your most serious consideration, these following particulars by way of support.

First, Consider for your Support and comfort, that the great God might have burnt up all: he might not have left one house standing, nor one stone upon another. 'Tis true, the greatest part of the City is fallen; but 'tis rich mercy, that the whole is not consumed. Though most of the City, within the Walls, be destroyed; yet 'tis Grace upon the Throne, that the Suburbs are standing. Had not God spared some houses in the City, and the main of the Suburbs, where would thousands have had a livelihood? How would any Trade have been maintained? yea, how would the lives of

I.

Luke 19. 41.
44.

H h

many

Zech. 3. 2.

Mat. 24. 1, 2.

See *Joseph. l. 7.*
c. 9, 10, 18.
d. Bel. Jud.

many thousands have been preserved? 'Tis true, the fire was very dreadful, but God might have made it more dreadful; he might have laid every house level; he might have consumed all the goods and wealth, that was there treasured up; and he might have refused, to have plucked one man, as a brand out of the fire. He might have suffered London, to have been as totally destroyed, as Jerusalem was, Mat. 24. 1, 2. And Jesus went out, and departed from the Temple, and his Disciples came to him, to shew him the buildings of the Temple. And Jesus said unto them, see ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. In these words, Christ doth foretell the utter destruction, and devallation of Jerusalem, which came to pass by Titus and the Roman Army: wasting all with fire and sword, and evening with the ground, that Magnificent Temple and City, which was the glory of the world. Though Titus by a strict Edict, at first storming of the City, forbade the defacing of the Temple, yet the Soldiers burnt it, and the City. The Temple was burnt (say some). August: 10. when it had stood five hundred eighty nine years; and the City was burnt, September 8. in the year of our Lord seventy one.

Quest.

But why d d Christs Disciples shew him the buildings of the Temple, which they knew were not unknown unto him?

Answ.

Marth 23. 38.

Joseph. lib. 15.
Antiq. cap. 14.

To move him to mercy, and to moderate the severity of that former sentence, of leaving their houses desolate unto them. Herod had been at a wonderful charge, in building and beautifying the Temple. *Josephus* tells us, that for eight whole years together, he kept ten thousand men at work about it: and that for magnificence and stateliness, it exceeded *Solomons* Temple. The Disciples might very well wonder at these stately buildings, at these goodly, stately fair Stones, which were (as *Josephus* writeth) fifteen cubits long, twelve high, and eight broad. Now the Disciples only thought, that Christ, upon the last sight of these stately glorious buildings, (which to see laid waste, was pity.)

ty) might have been so wrought upon, as to reverse his former sentence, of laying all desolate. But here they were mistaken; for *his thoughts was not as their thoughts*. Others think, that the Disciples shewed Christ the stately buildings of the Temple, that upon a serious consideration of the strength, pomp, stateliness, greatness and magnificence of the buildings, he might be the more careful to preserve them from destruction. Others think, that the Disciples shewed him these strong and stately buildings, to insinuate secretly thereby, how difficult, yea, impossible, it was for them to be destroyed; especially considering the strength of the City also. And hence our Saviour seems to answer, *See ye not all these things: Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down, &c.*

But when was this prediction fulfilled, That not one stone should be left upon another, which should not be thrown down? &c.

Quest.

This was fulfilled, forty years after Christs Ascension, by *Vespasian* the Emperor, and his Son *Titus*; as *Eusebius* and *Iosephus* do declare. Yea, this Prophecy was not only accomplished, in the destruction of the old Temple, but then also, when in *Juſin* the Apostates time, the Jews (to spite the Christians) were by him encouraged, to build the Temple at his charge; and they attempting it accordingly, were hindered from Heaven, by a mighty Earthquake, which cast down that in the night, which was built in the day: and besides, a fire from Heaven, that consumed the work and work-mens instruments; which *Cyrillus* Bishop of *Jerusalem*, then seeing, applied unto that event, this prediction of our Saviour, *There shall not be left one stone upon another, that shall not be thrown down*. Ah *London, London*, this might have been thy doom, that there should not have been one house standing, neither within, nor without thy walls; yea, this might have been thy doom, that there should not have been one stone left upon another, that should not have been thrown down. In that 'tis otherwise with thee, thou hast cause, O *London*, to cry *Grace, Grace*, to him that sits upon the Throne, and is blessed for ever, &c.

Ans.

Socrat. lib. 3.
cap. 17.

Orof. Entrop.

Carthage was a Noble City, Mistress of *Africa*, and Paragon to *Rome*. She made her part good against *Rome* for many years, but at length, by means of her own inward civil jars, she was utterly destroyed by them. For the inhabitants being not able to stand any longer in their own defence, were constrained to yield themselves to the mercy of their enemies: the Women, to the number of five and twenty thousand; marching first forth; and after them, the men in number thirty thousand following, all which poor Captives, were sold for bond-slaves, a few only of the principal excepted: and then fire was put to the City, which burnt seventeen dayes without ceasing; even till it was clean consumed. This might have been thy doom, O *London*, but God in the midst of Judgement hath remembered mercy.

Athens was once the most famous flourishing City of *Greece*, for her fair buildings, large Precincts, and multitude of inhabitants; but especially for her Philosophy, by means whereof, recourse was made from all parts to her, as the fountain and well-spring of Arts, and the School and University of the whole world. Whose Policy and manner of Government, was so much esteemed by the *Romans*, that they drew from thence their Laws: but now she lies dead and buried in the ashes of forgetfulness, not carrying any of her former proportion or appearance. If this had been thy doom, O *London*, we must all have set to our scales, that the Lord had been Righteous: but blessed be the Lord, *London* is not, and I hope never shall (let *Rome* and *Hell* do their worst) be buried in the ashes of forgetfulness, &c. But,

2.

The second Support; to bear up the hearts, and to cheer up the Spirits of all that has smarted by the late fiery dispensation, is this, viz. that God has given them their lives for a prey. O Sirs, what a mercy is it, that though the fire has reacht your houses, your shops, your goods, your commodities, your warehouses, your treasure; that yet it has not reacht your lives, nor the lives of your relations or friends?

friends ? though your habitations are consumed , and your losses have been great, yet that in the midst of so many deaths and dangers by the flames, and by the press of the people, and notwithstanding all the confusions, that was in all parts of the City, you should have your lives for a prey, and be snatcht as so many fire-brands out of the burning. O how should this miraculous Providence of God, be owned and admired by you ! The Devil hit the mark, when he said, *Skin for skin ; yea, all that a man hath, will he give for his life*, Job 2. 4. Mens estates in those times, did lye mostly in Cattel. Now saith Satan, *Job* is a very great life-lover, he is fond of life, and afraid of death ; and therefore he will give skin upon skin, to save his life : he will give many skins, abundance of skins ; yea, all his skins, to save his life : he will give his Cattel's skins, and his Servants skins, and his Sons skins, to save himself in a whole skin. By this Proverbial Speech, *Skin for skin, &c.* Satan intimates, that *Job* cared not for the loss of his Cattel, nor for the loss of his servants, nor for the loss of his children, so he might secure his own life. *Job* set a higher price upon his own life, than he did upon all other lives : let others sink or swim, so he might escape, all was well. Natural life is a precious Jewel ; a man will cast all over-board, when he is in danger of drowning, to save his life. A man will hold up his arms, to save his head ; or suffer the loss of a limb, to save his life. Men will bleed , sweat, vomit, purge, part with an estate ; yea, with some of their limbs, to preserve their lives. As he who cryed out, *Give me any deformity, any torment, any misery, so you spare my life. Wherefore doth a living man complain (or murmur) a man for the punishment of his sin*, Lam. 3. 39. O what a simple, senseless, brutish, blockish thing is it, for a man, a mortal man , a sinful man, a man on this side the grave , on this side Hell, to complain, or murmur against a holy and righteous God ! He that is alive on this side everlasting burnings, on this side a devouring fire ; has no just cause to complain, whatever his losses, crosses, or sufferings are. He that has deserved a hanging, if he escape with a whipping, has no

Hh 3

cause

The Philosopher saith, that a Fly is more excellent than the Heavens : because the Fly has life, which the Heavens have not.

Proximus quisque sibi :
Every man is nearest to himself.

Isa. 33. 14.

Lam. 4. 5.

Chap. 1.

Chap. 5. 9.

Chap. 3. 22.

cause to complain, or murmur. Men that have deserv'd a damning, if they escape, with the loss of house, goods, estates, &c. they have no cause to complain, or murmur. Mark at this time *Jerusalem* was burnt, City and Temple, was laid in ashes, the Citizens were turned out of house and home, and stript of all their comforts and contentments. *They that did feed delicately, were desolate in the Streets: they that were brought up in Scarlet, embraced dunghills. They were scattered among the Heathen, who did mock at their Sabbaths, and who trod their mighty men under foot; yea, they sought their bread with the peril of their lives.* And yet saith the Prophet, *Why doth the living man complain?* Though City, and Temple, and Goods, and Estates, were all consumed in the flames, yet some had their lives for a prey. And upon that very account, they ought not to complain. God might have turned them into ashes; as he had turned their houses into ashes: and it was meer Grace, that he did not: which the Church wisely and ingeniously observes, when she saith, *It is of the Lords mercy that (we) are not consumed.* She doth not say, 'tis of the Lords mercy, that our houses are not consumed: but 'tis of the Lords mercy that (we) are not consumed: nor she doth not say, 'tis of the Lords mercy that our goods are not consumed; but 'tis of the Lords mercy that (we) are not consumed. The Church saw mercy, much mercy, tender mercy, yea, bowels of mercy, (as the word there imports) that a remnant had their lives given them, when their City and Substance was turned into ashes. O Sirs, others have lost their goods, and their lives together, and 'tis miraculous mercy, that you have, when mens wits were puzzel'd, their hearts discouraged, and their industry tir'd out. When the wind was at the highest, and the fire at the hottest, and the hopes of most at the lowest: that then you should be as brands pluckt out of the fire, was glorious mercy, &c.

Knolles his
General Hi-
story of the
Turks, p. 1244.

In the Reign of *Achmet* the eighth Emperor of the *Turks*, a great fire arose in the City of *Constantinople*, wherein many, both men and women perished, with above five hundred Shops and Ware-houses full of rich Merchandize, most

of

of which belonged unto the Jews, of whom, almost two hundred are said to be burnt. These lost their goods and their lives together, but so have not you: the greater obligation lyes upon you, both to think well of God, and to speak well of God, and to lay out your lives to the uttermost for God.

Certain *Tartars* at *Constantinople* in their insolency, set fire upon a certain Jews house; whereof arose such a terrible fire, as burnt not only many houses; but a great many of the Jews themselves. Here lives and estates went together. Though Out-landish hands have set our City, our houses on fire, yet God has preserved our lives in the midst of the flames: and this is a mercy more worth, than all we have lost, &c

Knolles pag.
1255.

There was a stately Palace in *Jerusalem*, that *Solomon* had built, which joyned near to the Temple: this Palace the Jews abundantly anointed all over with Brimstone and Pitch, so that when the *Romans* pursued the Jews unto this Palace, they entered the Palace after the Jews, who went out again another way, and shut up the Palace, and set fire on the Gates, which they had before anointed with Brimstone and Pitch; and straight way, the side walls of the house, and the whole building, began to be on a light fire: so that the *Romans* had no way to escape, because the fire compassed the house on every side. The Jews also stood round about the Palace, with their drawn Swords, to cut off any that should attempt to escape the flames. Now there was two and twenty thousand of the *Romans* destroyed in this fire. *Titus* hearing the lamentable cry of the *Romans*, that were compassed about in flames of fire, made speed with all his Army, to come and rescue them; but the fire burnt so vehemently, that he could save none of them. Upon which, *Titus* and his Army wept bitterly. O Sirs, when *London* was in flames, if men of a *Romish* faith, had compassed the City round about with their drawn Swords, that none should have escaped the furious flames, how dreadful would such a day have been. Whether such a thing was intended, or designed, and by any strange Providence

Josephus.

Providence prevented : we shall know in the fittest season.

Numantium a City in *Spain*, being besieged by the *Romans*, and after it had born the brunt of War along time, and made many desperate Sallies upon their enemies, and were almost consumed with famine ; rather than they would bow their necks to the *Roman* yoke, they barred their Gates, and set all on fire, and so burned themselves in the flames of their City, that so they might leave the enemy, nothing but ashes for his prey and triumph. Here City and Citizens, are destroyed together; and 'tis infinite mercy, that this was not the fate, the doom of the Citizens of *London*. They and their City, might have fallen together : but God was good, and a very present help in time of trouble. O Sirs, if not only your houses, your shops, your goods, your wares, but also your persons, had been enclosed with flames, and no possibility of escape ; how dreadful would the fire have been then ! O what tongue can express, or heart conceive, the sighs, the groans, the cries, the tears, the gashful looks, the horrible shrieks, the dreadful amazement, and the matchless astonishment, that would have been upon all sorts, and ranks of people, that had been compassed round about with flames, and could see no door of deliverance open to them ! O what a mercy is it, that we are yet alive ; though we are stript of many comforts and contentments, which formerly we have enjoyed ! Now here give me leave, to open my self a little, in these following particulars.

Psal. 46.

I.
Austin saith,
that he would
not be a wicked
man one
half hour, for
all the world ;
because he
might die in
that half hour,
and then he
was undone
for ever.

First, What a mercy was this, to all unregenerate and unconverted persons, that they have had their lives for a prey, when *London* was in flames ? Had God by the flames, or any other accident, put an end to their natural dayes, they might at this time, have been a Rolling up and down in unquenchable flames. Sinners, Sinners, the greatest weights, hang upon the smallest Wyars. Eternity, Eternity, depends upon your improvement of that time, that life, and those seasons, and opportunities of Grace, that yet you do enjoy. That *Rabbi* hit it, who said, *Nemo est cui non sit hora sua* : Every man hath his hour. He who overslips that season, may never

never meet with the like again all his dayes. O Sirs, to have a little more time to believe, to repent, to secure your interest in Christ, a changed nature, a sanctified frame of heart : a pardon in the bosom, is a mercy more worth, than ten thousand worlds. To have a little more time, to make your calling and election sure, and to get the New Name, and White Stone, that none knows, but those that are the favourites of Heaven. To have time, to make sure a City that hath foundations ; a Kingdom, that shakes not ; Riches that corrupt not ; an inheritance, that fadeth not away ; a house not made with hands, but one eternal in the heavens. To have time, to make sure to your selves a Crown of Righteousness, a Crown of Life, a Crown of Glory, a Crown of immortality, are mercies beyond all the expressions, and above all the valuations of the Sons of men. The Poets paint Time with wings, to shew the volubility and swiftness of it. *Sumptus pretiosissimus tempus : time is of precious cost*, saith Theophrastus. *Know time, lose not a minute*, saith Pittacus. *Ælian* gives this testimony of the *Lacedæmonians*, That they were hugely covetous of their time, spending it all about necessary things, and suffering no Citizen, either to be idle, or play. *Titus Vespasian* having spent a day, without doing any man any good, as he sat at Supper, he uttered this memorable and praise-worthy Apothegme, *Amici diem peridi, My friends I have lost a day*. O Sirs, will not these poor Heathens rise in Judgement against all those, that trifle, and fool, and sin away their precious time. Take heed of crying *eras, eras*, to morrow, to morrow. O play not the Courtier with your precious souls ; the Courtier doth all things late ; he rises late, and dines late, and supps late, and goes to bed late, and repents late. Remember that *Manna* must be gathered in the morning : The Orient Pearl is generated of the morning dew. There is nothing puts a more serious frame into a mans Spirit, than to know the worth of his time. 'Tis very dangerous putting off that to another day, which must be done to day, or else undone to morrow. *Nunc aut nunquam*, Now or Never, was the saying of old, If not done now, it may never be done, and then undone for

2 Pet. 1. 10.
Rev. 2. 17.
Heb. 11. 10.
Chap. 12. 28.
1 Pet. 1. 4.
2 Cor. 5. 1.
2 Tim. 4. 8.
Rev. 2. 10.
James 1. 12.
1 Pet. 5. 4.

Sophocles,
Phocildes.

Suetonius.

Bevaldus
speaks of a
Fool, who
cried out, *Oh*
Repentance, Re-
pentance, where
art thou, where
art thou Repen-
tance?

Heb. 2. 3.
Heb. 3. 18.

2.

Acts 1. 9, 10.
Judg. 14. 20.

ever. Eternity depends on this moment of time. What would not many a man give for a day, when it is a day too late. Whilst many blind Sodomites have been groping, to find a door of hope, God has rained Hell out of Heaven upon them. The seasons of Grace are not under your locks and keyes. Many thousand poor sinners have lost their seasons, and their souls together. *Judas* repented, and *Esgau* mourned, but neither timely nor truly; and therefore they perished to all eternity. The damned in Hell may weep their eyes out of their heads, but they can never weep sin out of their souls; nor their souls out of Hell, &c.

O that the flames of *London* might be so sanctified to every poor sinner, who have had their lives for a prey, in that doleful day, that they may no longer neglect those precious seasons, and opportunities of Grace, that yet are continued to them; lest God should swear in his wrath, *that they should never enter into his rest*. O Sirs, yet you have a world of gracious opportunities, and O that God would give you that heavenly wisdom, that you may never neglect one gracious opportunity, though it were to gain a whole world. God by giving you your lives in the midst of those furious and amazing flames, has given you time and opportunity, to secure the internal and the eternal welfare of your precious and immortal souls: which is a mercy that can never be sufficiently prized or improved. But,

Secondly, What a mercy was this, to poor doubting staggering Christians, that they have had their lives for a prey when *London* was in flames. For by this means, they have gained time to pray down their doubts, and to argue down their doubts, and to wrestle and weep down their doubts, &c. Christ ascended to Heaven in a cloud, and the Angel ascended to Heaven in the flame of the Altar. 'Tis ten to one, but this had been the case of many doubting, trembling Christians, had they dyed when *London* was in flames. I know 'tis good getting to Heaven any way, though it be in a whirlwind of affliction, or in a fiery Chariot of temptation, or in the flames of Persecution, or in a cloud of fears, doubts and darkness: but yet that man is more happy, that

that gets to Heaven in a quiet calm of inward peace, and in the fair Sunshine of joy and assurance. 'Tis a good thing for a man to get into a safe Harbour, though it be in a Winter night, and through many Storms and tempests, hazards, dangers, and deaths, with the loss of Masts, Cables and Anchors: but yet he is more happy, that gets into a safe Harbour in a clear, calm, fair Sun-shiny day, top and top-gallant, and with Colours flying, and Trumpets sounding. The prudent Reader knows how to apply it. O that all poor doubting Christians would seriously lay this to heart. *viz.* That for them to have time, to have their judgements and understandings enlightned, their doubts resolved, their objections answered, their consciences settled, and their souls assured, that all is well, and shall be for ever well between God and them, is a mercy, more worth than all the world. But,

Thirdly, What a mercy was this, to poor languishing, declining and decaying Christians, that they have had their lives for a prey when *London* was in flames. There were a great many in *London*, who were fallen from their first love, and whose Sun was set in a cloud. There were many whose Graces were languishing, whose comforts were declining, whose souls were withered, and whose communion with God was greatly impaired. Many within and without the Walls of *London*, had a Worm knawing at the root of their Graces; they had lost their spiritual relish of God, of Christ, of Ordinances, as dying men lose their relish. Dying men can relish nothing they sip, or eat, or drink: they had lost their spiritual strength, and they knew it not, as *Sampson* had lost his natural strength and knew it not. O what an Image of death was upon their highest professions. Now for these men to live, for these men to have time to get their Graces repaired, their comforts revived, their spiritual strength restored, their souls fattened, and their communion with God raised, O what a matchless, what an incomparable mercy is this! But,

Fourthly, What a mercy was this, to poor clouded, deserted and benighted Christians, that they have had their lives for a prey, when *London* was in flames! Beloved, 'tis sad dying under a cloud; 'tis sad dying, when he who should

The whole Scripture (saith *Luther*) doth principally aim at this thing, that we should not doubt but that we should hope, that we should trust, and that we should believe, that God is a merciful, a bountiful, a gracious and patient God to his people.

3.

Rev. 2. 4.

Judg. 16. 20.

4.

Lam. 1. 16.

Pfal. 39. 13.

Isa. 38. 1, 2, 3.

See more of
th's, in my
Mute Christi-
an, under the
smarting Rod
248. 279. 304.
Judg. 16. 18,
19, 20, 21.

Phil. 1. 22, 23.

5.

comfort a mans soul, stands afar off. Some think, that the face of God was clouded, when *David* thus prayed, *O spare me, that I may recover strength, before I go hence, and be no more.* And some think *Hezekiah's* Sun was set in a cloud, and God had drawn a Curtain between *Hezekiah* and himself: when being under the sentence of death, *He turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart; and have done that which was good in thy sight: and Hezekiah wept sore; or with great weeping, as the Hebrew runs.* It is with clouded and deserted Christians, as it was with *Sampson*, when his locks were cut off, *his strength was gone:* and therefore though he thought to go out, and do wonders, as he had formerly done, yet by sad experience, he found himself to be but as another man. So when God dos but withdraw, the best of Saints have their locks cut; their strength (which lyeth not in their hair, but in their head *Christ Jesus*) is gone, and they are but like other men: They think, they speak, they act, they walk, like other men. Christians under real desertions, commonly fall under fore temptations, great indispositions, barrenness, flatness, dulness and deadness of Spirit. And is this a fit season, for such to die in? Christians under a cloud usually have their joyes eclipsed, their comforts damped, their evidences for Heaven blotted, their communion with God impaired, and their title to Heaven is by themselves (in such a day) much questioned. And is this a case for them to die in? O clouded and deserted Christians, who have had your lives for a prey, in the midst of *Londons* flames! and ever since those flames, what a great, what a glorious obligation, has the blessed God put upon you, to labour to recover your selves from under all clouds and desertions, and to spend your dayes in a serious and deep admiration of that free, that rich, that infinite, and that Sovereign Grace that spared you, and that was active for you, in that day when you were compassed about with flames of fire on every hand. But,

Fifthly, What a mercy was this, to poor solicited tempted Christians, that they have had their lives for a prey, when

London

London was in flames? For by this means, they have gained time to strengthen themselves against all Satans temptations. The daily Bills that were given in, to pray for poor tempted Christians, did sufficiently evidence, how active Satan was to distress and perplex poor Christians with all sorts of hideous and blasphemous temptations. Were there not many tempted to distrust the power of God, the goodness of God, the faithfulness of God? Were there not many tempted to deny God, to blaspheme God, and to turn their backs upon God? Were there not many tempted to slight the Scriptures, to deny the Scriptures, and to prefer their own fancies, notions and delusions above the Scriptures. Were there not many tempted to have low thoughts of Ordinances, and then to leave Ordinances, and then to vilifie Ordinances, and all under a pretence of living above Ordinances? Were there not many tempted, to presume upon the mercies of God; and others tempted to despair of the Grace of God? Were there not many tempted to destroy themselves, and others tempted to destroy their relations? Were there not many tempted to draw others to sin, and to uphold others in sin, and to encourage others in sin, and to be partners with others in sin? Were there not many tempted, to have hard thoughts of Christ, and others to have low thoughts of Christ, and others to have no thoughts of Christ. Now for these poor tempted souls, to have their lives for a prey, and to have precious seasons and opportunities, to recover themselves out of the snares of the Devil, and to arm themselves against all his fiery darts, is a comprehensive mercy, a big-bellied mercy; a mercy that has many thousand mercies in the womb of it. But,

Sixthly and lastly, What a mercy was this, to all slumbering, slothful, sluggish, lazy Christians, who had blotted and blurred their evidences for Heaven? and who instead of running their Christian race, were either at a stand, or else did but halt in the way to Heaven, that they have had their lives for a prey, when *London* was in flames, and that they have had time to clear up their evidences for Heaven, and to quicken up their hearts, to run the wayes of Gods commands. Surely

See my *Mute Christian* pag. 260. to p. 279. Our whole life is nothing but a temptation; faith *Ashtin.*

6.
Marth. 25.

Heb. 12. 1.

Psal. 119. 32.

ly, had all the world been a lump of Gold, and in their hands, to have been disposed of; they would have given it, for a little time, to have brightned their evidences, to have got out of their sinful slumber, and to have set all reckonings even between God and their poor souls. And let thus much suffice for this second support.

3.

The commonness of our sufferings, doth somewhat mitigate the sharpness of our sufferings, &c.

The third Support to bear up the hearts, and to cheer up the Spirits of all that have suffered by the late fiery dispensation, is this, *viz.* that this has been the common lot, the common case, both of Saints and sinners. God has dealt no more severely with you, than he has with many others. Have you lost much? so have many others. Have you lost half? so have many others. Have you lost all? so have many others. Have you lost your Trade? so have many others. Have you lost your goods? so have many others. Have you lost your credits? so have many others. Have you lost many friends, who before the fire were very helpful to you and yours? so have many others. Have you lost more than your all? so have many others. This very Cordial, the Apostle hands out to the suffering Saints in his time, 1 Cor. 10. 13. *There hath no temptation taken you, but such as is common to man.* (by temptation, he means affliction; as the word is used, *Jam.* 1. 2. *1 Pet.* 1. 6.) that is, there hath no affliction befallen you, but that which is incident, either to men as men, or to Saints as Saints: or thus, there hath no affliction befallen you, but such as is common to man; that is, there is no affliction that hath befallen you, but such as men may very well bear without murmuring or buckling under it. So 1 Pet. 5. 9. *Knowing that the same afflictions are accomplished (or finished) in your brethren, that are in the world: or in your brother-hood, that is in the world.* Afflictions are the common lot of the Saints; and who thrugs, repines, complains, murmurs, or faints, under a common lot, it is at the Sun because it scorches. &c. There are none of the brother-hood, but first or last, they shall know what the fiery trial, what the fiery fornace means. *Jerom* writing to a sick friend, hath this expression, *I account it a part of unhappiness,*

John 16. ult.
Acts 14. 22.

happineſs, not to know adverſity. I judge you to be the more miſerable, becauſe you have not been miſerable: it being the common lot of the people of God, to be exerciſed with adverſity and miſery. I think he hit it who ſaid, *Impunitas ſecuritatis mater, virtutum noverca, religionis virtus, ſine ſanctitatis*: i. e. freedom from puniſhment is the Mother of ſecurity, the Step-mother of Vertue, the poiſon of Religion, the Moth of holineſs. *Nihil eſt infelicius eo, cui nil unquam contigit adverſi*. There is nothing more unhappy, than he who never felt adverſity, ſaid the refined Heathen; and ſhall not Grace riſe as high as nature. The calamity has been common, therefore wipe your eyes, and don't ſay, there is no ſorrow to my ſorrow: no loſs to my loſs: no ruine to my ruine. Under common calamities, men ſhould neither groan nor grumble. Look, as no man may conclude, upon the account of common mercies, that he is really beloved of God; ſo no man may conclude, upon the account of common calamities, that he is really hated of God. And therefore bear up ſweetly, bear up chearfully, under your preſent trials. In the common calamity of the Plague, the deſtroying Angel perceiving the blood of ſprinkling upon the poſts of your doors, and upon the doors of your hearts, paſt you by; and ſaid unto you Live. But by the common calamity of the Fire, the Lord has turned you out of houſe and home, and burnt up your ſubſtance before your eyes. Now do but lay your hands ſeriously upon your hearts, and tell me, whether you have not more cauſe to admire at the mercy of God towards you in 65. than you have cauſe to complain of the ſeverities of God towards you in 66.

Bravad.

Sermon.

Lam. 1. 12.

Eccleſ. 9. 7, 2.

Exod. 12. 7.
13.

4.

The fourth Support to bear up the hearts, and to cheer up the ſpirits of the people of God, who have been ſufferers, deep ſufferers, under the late fiery diſpenſation, is this, viz. That though they have loſt much, as they are men, as they are Citizens, Merchants, Tradersmen; yet they have loſt nothing, as they are Chriſtians, as they are Saints, as they are the called and choſen of God. Though they have loſt their goods, yet they have not loſt their God. Though they have

Rev. 17. 14.

have lost their Shops and Chests, yet they have not lost their
 Christ. Though they have lost their outward comforts, yet
 they have not lost the comforts of the Holy Ghost. Though
 they have lost their houses made with hands, yet they have
 not lost their house not made with hands, eternal in the
 Heavens. Though they have lost their earthly inheritance,
 yet they have not lost their heavenly inheritance. Though
 they have lost their temporal portions, yet they have not lost
 their eternal portions. Though they have lost their open
 Publick Trade, yet they have not lost their Secret Trade,
 their private Trade to Heaven. I readily grant, that your
 stately houses; and your well furnished Shops, are turned into
 ashes; and that your credit is gone, and your trading gone,
 and your money gone, and you utterly undone (as to this
 world) and yet in all this, God has done you no hurt; he
 has done you no wrong: and though this at first sight, may
 seem to be a great Paradox, a very strange Assertion; yet I
 shall thus evidence it to be an unquestionable truth. The
 happiness of man in this life consists 1. In his Union with
 God: 2. In his Communion with God: 3. In his Conformi-
 ty to God: and Fourthly and lastly, in his spiritual fruition
 and enjoyment of God. Now none of those losses, crosses,
 and afflictive dispensations that have past upon you, have, or
 can make any breach upon your happiness, or upon any one
 of those four things of which your happiness is made up.
 The top of mans happiness in Heaven, lyes in his near union
 with God, and in the beatifical vision of God, and in his full
 communion with God, and in his exact and perfect confor-
 mity to God, and in his everlasting fruition and enjoyment
 of God. Now the more of these things any Christian en-
 joyes in this world, the more of Heaven he enjoyes on this
 side Heaven, the more happiness he has on this side happi-
 ness; and therefore I would willingly know, how it is pos-
 sible for any outward troubles or tryals, to make a breach
 upon a Christians happiness. Doubtless Job was as happy
 when he sat upon the Dunghil without a ragge on his back,
 or a penny in his purse, as he was when he sat Chief, and
 dwelt as a King in the Army. If God be the most perfect
 Being.

Joh. 14. 16. 26.

2 Cor. 5. 1.

1 Pet. 1. 4.

Psal. 73. 25.

Math. 6. 6.

Gen. 18. 25.

Job 2.

Job 19. 25.

Being, then to enjoy him and resemble him, is our greatest perfection. If God be the best of Beings, then our communion with him, and fruition of him, must be our greatest glory and highest felicity. Let what will befall our outward man, as long as our union and communion with God holds good, as long as our precious and immortal souls are in a safe and flourishing condition; as long as the Springs of Grace, of holiness, of comfort, of assurance, rises in our souls, we are happy, and no outward miseries can make us miserable. There is, saith one, *Bona Throni*, and there is *Bona Scabelli*, there is goods of the Throne, as God, Christ, the Spirit, Grace, the favour of God, pardon of sin, peace of conscience, &c. And there is goods of the footstool, as food, raiment, house, honors, riches, trade, credit, and all bodily conveniencies and accommodations. Now it was not in the power of the flames, to burn up the goods of the Throne; they still remain safe and secure to you: all that the flames could reach too, was only the goods of the footstool, the lumber of this world. And therefore what cause have you to bear up cheerfully, quietly, sweetly and contentedly, under all your crosses and losses, trials and troubles. *They which adorn themselves with Gold (saith one) and think themselves bettered thereby, are worse than Gold, and no Lords of it, as all should be. He is poor (saith Another) whose soul is void of Grace, nor whose coffers are empty of money.* By these short hints, you may clearly see, that the people of God are never the worse, for all their losses; they are as happy now they are houseless, monyless, breadless, friendless, tradeless, as ever they were, when they were most surrounded with all the comforts of this life. Wo, wo, would be to the people of God, if their happiness should hang upon the comforts of this world, which like a Ball are tost from man to man; a Ball of fire, a storm at Sea, a false Oath, a subtle enemy, a treacherous friend, may easily deprive a man of all his earthly blessings at a clap. Now who so miserable as that man whose blessedness lyes in earthly blessings. But,

*Omne bonum,
in summo bono.*

Augustine.

*Clement Alex-
andrianus.
Gregory the
Great.*

5.

John 16.

Heb. 11.

Ver. 3, 4.

When God takes away Christians estates in this world, *Manet altera Cælo*, he looks for a better in Heaven.

The Fifth Support to bear up the hearts of the people of God under the late fiery dispensation, is this, viz. That the Lord will certainly one way or another make up all their losses to them. Sometimes God makes up his peoples outward losses, by giving them more of himself, more of his Son, more of his Spirit, more of his favour, more of his Grace, as he did by the Disciples of Christ. When God takes away your carnals, and gives you more spirituals; your temporals, and gives you more eternals; your outward losses are made up to you. Now this was the very case of those believing *Hebrews*, who were turned out of house and home; and who were driven to live in holes and caves, and dens of the earth, and who had lost all their goods; (not having a Bed to lye on, or a Stool to sit on, nor a dish to drink in, and who had lost all their Apparel, not having a ragg to hang on their backs, and therefore cloathed themselves in Sheep-skins and Goat-skins.) *They took joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and an enduring substance.* When under outward losses, God shall seal to his people a Bill of Exchange of better and greater things, than any they have lost; their losses then are made up to them. If a man should loose several baggs of Counters, and have a Bill of Exchange sealed to him for the receiving of so many baggs of Gold; would not his loss be abundantly made up to him? When God takes away our earthly treasures, and seals up in our hearts a Bill of Exchange, to receive all again with interest upon interest in eternal treasures, then certainly our losses are abundantly made up to us. If men should take away your old cloathes, and give you new; your Raggs, and give you Robes; your Chaff, and give you Wheat, your Water, and give you Wine; your Tinn, and give you Silver; your Brasse, and give you Gold; your Pibble, and give you Pearls, your Cottages, and give you Royal Palaces; certainly you would have no cause to complain; you would have no cause to cry out undone, undone. If God takes away your houses, your goods, your Trades, your honors, and gives you more of

of himself, and more Grace, and more Assurance of Glory, he dos you no injury. It is an excellent change, to get eternals for temporals. If God takes away your earthly riches, and makes you more rich in Grace, in spiritual comforts, in holy experiences, in divine employments, then you are no losers, but great gainers. What are all the necessary comforts of this life, to union and communion with God, to interest in Christ, to pardon of sin, to peace of conscience, and to that loving kindness, that is better than life, or better (*Cbaïim*) than lives, as the *Hebrew* runs. If you put many lives together, there is more excellency and glory in the least discovery of divine love, than in them all. Many a man has been weary of his life; but never was any man yet weary of the love and favour of God. The least drop of Grace, the least smile from Heaven, the least cast of Christs countenance, the least kiss of his mouth, the least embrace of his arm, the least hint of his favour, is more worth than ten thousand worlds. That Christian cant be poor, that is rich in Grace; nor that Christian can't be miserable, that has God for his portion. That Christian can't be unhappy, who hath a mansion prepared for him in Heaven; though he hath not a cottage to hide his head in, in this world: nor that Christian has no cause to complain of want of food for his body, whose soul is feasted with Manna, with the dainties of Heaven, with those rarities, that are better than Angels food. He that hath but raggs to cover his nakedness, if his soul be cloathed with the garments of salvation, and covered with the Robe of Christs Righteousness, he has no reason to complain. When *Sisipo* the Philosopher, had his Wife, and Children, and Countrey, all burnt up before him, and was asked by *Demetrius*, what loss he had sustained: answered, *That he had lost nothing; for he counted that only his own, which none could take from him; to wit, his virtues.* Shall blind Nature do more than Grace? Shall the Heathen put the Christian to a blush?

Again, Sometimes God makes up his peoples outward losses, by giving in greater outward mercies, than those were that he took from them; as you may see, by comparing the

Psal. 63. 3.

Cant. 1. 3, 4.
5, 6, 7.

Rev. 2. 8, 9.
Lam. 3. 24.
John 14. 1, 2,
3, 4.
Heb. 11. 37,
38.
Rev. 2. 17.
John 4. 30, 31.

Isa. 61. 10.

Plutarch.

first Chapter of *Job*, and the last Chapter of *Job* together; *Job* had all doubled to him. I have read of *Dionysius*, how he took away from one of his Nobles, almost his whole estate, and seeing him as cheerful and contented as ever, he gave him all that he had taken from him again, and as much more. God many times takes away a little, that he may give more: and sometimes he takes away all, to shew his Sovereignty; and then he gives them all back again with interest upon interest, to shew his great liberality and noble bounty. That is a lovely loss, that is made up with so great gain.

Quest.

But Sir, How shall we know (or probably conjecture) whether in this world, God will make up our worldly losses to us or not? If you please to speak a little to this question; it may be many ways of use unto us.

Now that I may give you a little light to the Question, give me leave to put a few Questions to such, who have been sufferers by the late fiery dispensation.

1.

Deut. 32. 15,
16.
Hof. 4. 7.
James 4. 3.

First, Did you make conscience of improving your estates to the glory of God, and the good of others, when you did enjoy them; or did you only make them subservient to your lusts? If you have laid out your estates for God, and for his childrens good; 'tis ten to one, but that the Lord, even in this world, will make up your losses to you. But if you mis-improved your estates, and turned your mercies into encouragements to sin, then you have more cause to fear, that the Lord may farther blast you; than you have to hope, that God will make up your losses to you. But,

2.

Secondly, Did you daily and seriously labour, to enjoy much of God in all those worldly enjoyments, which formerly you were blest withal? If so, 'tis very probable, that the Lord may make up all your losses to you: But if you made a God of your worldly enjoyments; if they had more of your thoughts, and hearts, and time, than God himself had; then you have more cause to fear a further curse, than to expect a future blessing, *Prov. 3. 33. Mal. 2. 2.* But,

Thirdly,

Thirdly, Did your hearts commonly, ordinarily, habitually, lye low under your worldly enjoyments? *Abraham* under all his worldly enjoyments, was but *dust and ashes*; and *Jacob* under his, was *less than the least of all mercies*. And so *David* under all Gods royal favours his heart lyes low, *Psal. 22. 6. But I am a worm and no man.* *David* in the *Arabick Tongue*, signifies a Worm, to which he seems to allude. The word in the *Hebrew* for Worm, is *Tolagnath*, which signifies such a very little Worm, that a man can very hardly see it or perceive it. Though *David* was high in the world, yet he was little, yea, very little in his own eyes. Was it commonly, mostly thus with you, when your comforts compassed you round about? If so, then 'tis very probable, that the Lord in this world will make up all your losses to you. But if your blood did commonly rise with your outward goods, and if your hearts did usually so swell under your worldly enjoyments, as to say with *Pharaoh*, *Who is the Lord that I should obey his voice?* or to say with *Nebuchadnezzar*, *Who is that God that can deliver you out of my hands?* or to say with those proud Atheists, *Who is Lord over us?* or to say with those proud Monsters, *We are Lords, we will come no more unto thee, &c.* then you have great cause to fear that God, that hath yet some further controversie with you: and (except you repent) will rather strip you of what you enjoy, than multiply further favours or blessings upon you. But,

Fourthly, Since God has burnt up your worldly goods, have you been servent and frequent with God, that he would burn up those lusts, that have burnt up your comforts before your eyes? Have you pleaded hard with God, that a Spirit of burning might rest upon you, even that Spirit of burning which alone can burn up your sins, your dross. Since *London* hath been laid in ashes, have you made it your great business, to treat, and trade with God, about the destruction of those sins, that have laid all desolate? If so, then you have cause to hope, that God will turn your captivity, and make up all your losses to you, *Job 42. 10.* But,

Fifthly, Since God has turned you out of all, are you turn-

3.

Gen. 18. 27.
Chap. 32. 10.

Exod. 5. 2.

Dan. 3. 15.

Psal. 12. 4.
Jer. 2. 3.

4.

Isa. 9. 2.
Chap. 4. 4.

5.

Luke 15.

ed nearer and closer to himself? though you have been prodigals, yet have you in the light of *London's* flames, seen and found your way to your Fathers house? then God will make up all your losses to you. When Judgements are so sanctified, as to bring a people nearer to himself, then God will drop down mercies upon them, *Hos. 2. 18. ult.* But,

6.
Exod. 13. 21,
22.

Sixthly, Has the fire of *London* been as a pillar of fire, to lead you *Canaan*-ward, Heaven-wards? Has God by burning up the good things of this world, caused you to set your hearts and affections more than ever upon the great things of another world? If so, then 'tis a hundred to ten, but that the Lord will make up all your losses to you. But,

7.
Phil. 4. 12,
13, 14.

Seventhly, Are your hearts under this fiery dispensation, brought into such a quiet submission to the good will and pleasure of God, as that you can now be contented, to be at Gods finding, at Gods allowance? Can you now be contented, to be rich or poor, to have much or little, to be high or low, to be something or nothing, to have all again, or to have nothing but necessities again? Are you now willing, that God shall choose for you? Can you sit down satisfied with Gods allowance, though it be far short of what once you had? Content is the Deputy of outward felicity, and supplies the place where its absent. A contented frame of heart, as to all outward occurrences, is like Ballast to a Ship, which will help it to sail boldly and safely in all waters. When a mans mind is conformable to his means, all is well. One brings in God rebuking a discontented Christian thus, *What is thy faith? Have I promised thee these things? What wer's thou made a Christian, that thou shouldst flourish here in this world?* 'Tis an excellent expression, that Bellarmine hath in his Catechism, Suppose (saith he) a King having many children of several ages, should apparel them in Cloth of Gold: now he that is sixteen years old hath more Gold in his Robe, than the Child that is but five or six years old; yet the child would rather have his own garment than his elder Brothers, because 'tis fitter for him. Surely the fittest estate, is the best estate for us. Look, as a great Shoe fits not a little foot, nor a great

Augustine upon
Plalm 12.

Sail

Salt a little Ship, nor a great Ring a little Finger: so a great estate is not always the fittest for us. He that hath most, wants something: and he that hath least, wants nothing. if he wants not a contented Spirit. O Sirs, let not Heathens put you to a blush.

He that can be content to be at Gods finding, as a Guest at a Table; that takes what is carved for him, and no more; he needs not fawn upon any man, much less violate his conscience for the great things of the world. When a mans heart is brought down to his condition, he is then temptation-proof. When one told the Philosopher, that if he would but please Dionysius, he need not feed upon green hearbs; the Philosopher replied, *If thou wer't but content to feed upon green hearbs, thou needest not flatter Dionysius.* A man that can be contented with a little, will keep his ground in an hour of Temptation.

*Epicurus
Enchirid. c. 21.*

Diogenes the Cynick, housed in his Tub, and making ever with his victuals and the day together, being invited to a great Feast, could say, *I had rather lick Salt at Athens, than feast with Craterus.* Diogenes had more content with his Tub, to shelter him from the injuries of the weather, and with his wooden dish, to eat and drink in, than Alexander had with the conquest of half the world; and the fruition of all the honours, pomps, treasures and pleasures of Asia.

The way to true riches (saith Plato) is not to increase our heaps but to diminish the covetousness of our hearts.

And saith Seneca, *Cui cum paupertate bene convenit, pauper non est. A contented man cannot be a poor man.*

I have read of another Philosopher, who seeing a Prince going by, with the greatest pomp and state imaginable; he said to some about him, *See how many things I have no need of.*

And saith another, *It were well for the world, if there were no Gold in it.* But since its the fountain whence all things flow; its to be desired, but only as a pass, to travel to our journeys end without begging.

When Cræsus King of Lydia, asked Solon (one of the seven wise men of Greece) who in the whole world was more happy.

happy than he? Solon answered, *Tellus*; who though he was a poor man, yet he was a good man, and content with that which he had.

So Cato could say, (as *Aulus Gellius* reports of him) I have neither House, nor Plate, nor Garments of price, in my hands; what I have, I can use: if not, I can want it. Some blame me, because I want many things; and I blame them, because they cannot want. Now shall Nature do more than Grace? Shall the poor blinded Heathen, outstrip the knowing Christian? O Sirs, he that can lose his will in the will of God, as to the things of this world; he that is willing to be at Gods allowance; he that has had much, but can now be satisfied with a little; he that can be contented to be at Gods finding; he is of all men the most likely man to have all his losses made up to him. But,

8. Eighthly and lastly, Are your hearts more drawn out, to have this fiery dispensation sanctified to you, than to have your losses made up to you? Do you strive more with God, to get good by this dreadful Judgement; than to recover your lost goods, and your lost estates? Is this the daily language of your souls; Lord let this fiery calamity be so sanctified, as that it may eminently issue in the mortifying of our sins, in the increase of our Graces, in the mending of our hearts, in the reforming of our lives, and in the weaning of our souls from every thing below thee; and in the fixing of them upon the great things of Eternity? If it be thus with you, 'tis ten to one but God even this world, will make up your losses to you. But,

6. The sixth Support to bear up the hearts of the people of God, under the late fiery dispensation, is this, *viz.* That by fiery dispensations, the Lord will make way for the new Heavens and the new Earth: he will make way for the glorious deliverance of his people, Isa. 66. 15. 16. 22. For behold, the Lord will come with fire, and with his Chariots like a whirl-wind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, (or by his sword

(sword of fire) will the Lord plead with all flesh, and the slain of the Lord shall be many. For as the new heavens, and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. The great and the glorious things that God will do for his people in the last dayes, are set forth by new heavens and new earth; and these God will bring in by fiery dispensations. The glorious state of the universal Church of Jews and Gentiles on earth, is no lower an estate, than that of a new heaven and a new earth. Now this blessed Church-State is ushered into the world by fiery Judgements. By fiery dispensations God will put an end to the glory of this old world, and bring in the new. Look as God by a watery Deluge made way for one new world, so by a fiery Deluge, in the last of the last dayes, he will make way for another new world, wherein shall dwell righteousness, as Peter speaks. All men in common speech, call a new great change, a new world. By fiery dispensations God will bring great changes upon the world, and make way for his Son's reign, in a more glorious manner than ever he has yet reigned in the world. Rev. 18 Chap. 19. Chap. 20. and Chap. 21. The summe of that I have in short to offer to your consideration out of these Chapters is this. *Babylon the great is fallen, is fallen. How much she hath glorified her self, so much sorrow and torment shall be given her. Her plagues come in one day, death and mourning and famine, and she shall be utterly burnt with fire. Rejoyce over her thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her. And after these things, I heard a great voice of much people, &c. Saying, Alleluiah, salvation, and glory, and honour, and power unto the Lord our God; for true and righteous are thy judgements, for he hath judged the great Whore that hath corrupted the earth, and hath avenged the blood of his Saints. And again they said Alleluiah. And the four and twenty Elders said Amen, Alleluiah. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah; for the Lord God omnipotent reigneth. And the Beast and the false Prophet were cast into the lake of fire: And the rest were slain with the*

L1

sword.

Isa. 65. 17.
Joel 2. 1, 2, 3;
4, 5, 30, 31;
32.
Zeph. 3. 8, 9.

2 Pet. 3. 10,
11, 12, 13.

Gen. 9.
See our new
Annotations
on Isa. 65.
Isa. 17.
on Chap. 66.
15, 16, 22.
and on Rev.
21. 1.

sword. But the Saints reigned with Christ a thousand years, in the new Heavens, and new Earth, to whom the Kings of the earth, and Nations of the world bring their honour. God by his fiery dispensation upon Babylon, makes way for Christs Reign, and the Saints Reign in the New Heavens and new Earth. But,

7.
Psal. 50. 3.

The seventh Support to bear up the hearts of the people of God under the late fiery dispensation is this, *viz.* That by fiery dispensations God will bring about the ruine and destruction of his and his peoples enemies. Psal. 97. 3. *A fire goeth before him, and burneth up his enemies round about.* Hab. 3. 5. *Before him went the Pestilence, and burning coals went forth at his feet.* Ver. 7. *I saw the tents of Cushan in affliction: and the curtains of the Land of Midian did tremble.* Ver. 12. *Thou didst march through the Land in indignation, thou didst thresh the Heavens in anger.* Ver. 13. *Thou wentest forth for the salvation of thy people; even for salvation with thine anointed, thou woundest the head out of the house of the wicked, by discovering the foundation even to the neck.* Scab. Jer. 50. 31, 32. *Behold, I am against thee, O thou most proud, saith the Lord God of Hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall; and none shall raise him up: and I will kindle a fire in his Cities; and it shall devour all round about him.* There is nothing more fearfull or formidable, either to man or beast, than fire: and therefore by fiery dispensations God will take vengeance on the wicked. This will be the more evident, if you please but to consider, to what the wicked are compared in Scripture.

1. First, They are compared to stubble and chaffe which the fire doth easily consume, Isa. 5. 24. *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff: so their root shall be as rottenness, and their blossom shall go up as dust.* Nah. 1. 10. *For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.* Mark that word *fully dry*, and so as it were prepared and fitted for the flames.

2. Secondly, The wicked are compared to thorns: and how easily

easily doth the flaming fire consume them? Isa. 27. 4. *Fury is not in me: Who would set the bryars and thorns against me in Battel? I would go through them, I would burn them together.* Isa. 33. 12. *And the people shall be as the burnings of lime; as thorns cut up shall they be burnt in the fire.* Mark, 'tis not said as thorns standing and rooted in the earth, and growing with their moisture about them; but as thorns cut up, as dead and dry thorns which are easily kindled and consumed, &c.

Thirdly, The wicked are compared to the melting of wax before the fire, and to the passing away of sinoak before the wind; Micah 1. 4. Psal. 8. 2:

Fourthly and lastly. The sudden and certain ruine of the wicked, is set forth by the melting of the fat of Lambs before the fire, Psal. 37. 20. *But the wicked shall perish, and the enemies of the Lord shall be as the fat of Lambs (which of all fat is the most easiest melted before the fire,) they shall consume, into sinoak shall they consume away.* The fat of Lambs in the Sacrifices was wholly to be burnt and consumed: Thus you see by the several things to which wicked men are compared, that God by fiery calamities will bring ruine and destruction upon his and his peoples enemies. Such as have burnt the people of God out of house and home, may in this world have burning for burning. God loves to retaliate upon his peoples enemies. Such as have clapt their hands at the sight of Londons flames, may one day lay their hands upon their loins, when they shall find Divine Justice appearing in flames of fire against them. But,

The eighth support to bear up the hearts of the people of God under the late fiery dispensation is this: viz. That all shall end well, all shall work for good. God by this fiery dispensation, will do his people a great deal of good. God cast Judah into an Iron furnace, into a fiery furnace, but it was for their good, Jer. 24. 5. *Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place, into the Land of the Chaldeans for their good.* Psalm 119. 71. *It is good for me, that I have been*

3.

4.

Lev. 3. 15, 16, 17.

Judg. 1. 6, 7.

8.

Consult these
Scriptures,
Isa. 1. 25.
Chap. 27. 8,
9, 10, 11.
Zech. 13. 9.
Heb. 12. 10.
Hosea 2. 6.
A&S 14. 22.
John 16. ult.
Jer. 39. 11.

afflicted. Though afflictions are naturally evil, yet they are morally good; for by the wise, sanctifying, over ruling Providence of God, they shall either cure the Saints of their spiritual evils, or preserve them from spiritual evils. Though the Elements are of contrary qualities, yet Divine Power and Wisdom hath so tempered them, that they all work in an harmonious manner, for the good of the Universe. So though sore afflictions, though fiery tryals seem to work quite cross and contrary to the Saints Prayers and desires, yet they shall be so ordered and tempered by a skilful and omnipotent hand, as that they shall all issue in the Saints good. At the long-run by all sorts of fiery tryals, the Saints shall have their sins more weakned, their Graces more improved, and their experiences more multiplied, their evidences for Heaven more cleared, their communion with God more raised, and their hearts and lives more amended. God by fiery tryals will keep off from his people more tryals: God loves by the Cross to secure his people from the curse: and certainly 'tis no bad exchange, to have a cross instead of a curse. God lead the *Israelites* about and about in the Wilderness forty years together, but it was to humble them, and prove them, and do them good in their latter end. God lead them through fire and water, that is, through variety of sore and sharp afflictions, but all was in order to his bringing them forth into a wealthy place. God stript *Job* to his Shift, but it was in order to his cloathing of him in Scarlet: he brought him low, but it was in order to his raising him higher than ever: he set him upon a Dunghil, that he might the better fit him to sit upon a Throne. *Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me,* saith old *Jacob*; but yet as old as he was, he lived to see all working for his good, before he went to his long home. Under all fiery dispensations, God will make good that Golden Promise, *Rom. 8. 28. And we know that all things work together for good, to them that love God.* Mark, the Apostle doth not say, we suppose, or we hope, or we conjecture, but we know. I know, and you know, and all the Saints know, by daily experience, that all

Deut. 8. 2. 16.

Psal. 66. 12.

Compare the first and last Chapter of *Job* together.

Gen. 42. 36.

all their sufferings and afflictions work together for their good: the Apostle doth not say *de futuro*, they shall work, but *de presenti*, they do work. All second causes work together with the first cause for their good who loves God, and who are called according to his purpose. The Greek word *συνεργῶν*, *work together*, is a Physical expression. Look as several poisonous ingredients put together, being well tempered and mixed by the skill and care of the prudent Apothecary, makes a Sovereign Medicine, and work together for the good of the Patient. So all the afflictions and sufferings that befall the Saints, they shall be so wisely, so divinely tempered, ordered and sanctified by a hand of Heaven, as that they shall really, and signally work for their good. Those dreadful Providences which seem to be most prejudicial to us, shall in the issue prove most beneficial to us. Look as vessels of Gold are made by fire, so by fiery dispensations, God will make his people Vessels of Gold, vessels of Honour. Commonly the most afflicted Christians, are the most golden Christians, Zechary 13. 9. *And I will bring the third part through the fire, and will refine them as silver is refined; and will try them as gold is tried: they shall call on my name, and I will bear them: I will say it is my people, and they shall say, the Lord is my God.* The fire of London was rather Physick, than Poison; there was more of a Paternal chastisement, than there was of an extirpating vengeance in it: and therefore certainly it shall work well, it shall issue well.

Gen. 50. 20.

2 Tim. 2. 20,
21.

The ninth Support to bear up the hearts of the people of God under the late fiery dispensation, is this, viz. That there was a great mixture of mercy in that dreadful Judgement of fire that has turned London into a ruinous heap. At the final destruction of Jerusalem there was not one stone left upon another. This might have been thy case O London, had not mercy triumphed over Justice, and over all the plots and designs of men. Though many thousand houses are destroyed, yet to the praise of free grace, many thousand houses in the City and Suburbs have been preserved from

9.

Luke 19. 41.
45.

Gen. 19.

Psalm 135. 23.

Lam. 1. 18.

Josh. 2. 9, 10, 11.

Ezek. 25. 15.

the rage and violence of the flames. What a mercy was that, that *Zoar* should be standing, when *Sodom* was laid in ashes? And what a mercy was this, that your houses should be standing, when so many thousand houses have been laid desolate? Is more than a third part of the City destroyed by fire? Why the whole City might have been destroyed by fire, and all the Suburbs round about it. But in the midst of wrath, God has remembered mercy: in the midst of great severity God has exercised great clemency. Had the fire come on with that rage, fury and triumph, as to have laid both City and Suburbs level; we must have said with the Church, *The Lord is righteous*. Had the three Children their Songs in the midst of the fiery Furnace? and why should not they have their Songs of praise, whose houses by a miraculous Providence were preserved in the midst of *Londons* flames. O Sirs, what a mixture of mercy was there in this fiery calamity that all your lives should be spared, and that many of your houses should be preserved, and that much of your goods, your wares, your commodities, should be snatched as so many fire-brands out of the fire. If ever there were an obligation put upon a people, to cry Grace, Grace, Grace, the Lord has put one upon you, who have been sharers in that mixture of mercy, that God has extended to the many thousand sufferers by *Londons* flames. Had this Judgement of fire been inflicted, when the raging Pestilence swept away some thousands every Week, and when the City was even left naked as to her inhabitants, and when the whole Nation was under a dreadful fear, trembling and dismayedness of spirit, might there not have been far greater desolations both of houses, goods and lives, in the midst of us? Had God condescended with *London* by Pestilence and fire at once, who would have lodged your persons in their beds, or your goods in their Barns? Had these two dreadful Judgements met, *Londons* would have met with but few friends in the world. Well, when I look upon *Londons* sins and deserts on the one hand, and upon the principles, old hatred, plots, designs, rage and wrath of some malicious persons, on the other hand, instead of wondering, that so much of the City and Suburbs

Suburbs is destroyed; I rather wonder, that any one house in the City or Suburbs is preserved. Whilst *London* was in flames, and all men under a high distraction, and all things in a sad confusion, a secret, subtle, designing, powerful enemy might have risen up in the midst of you, that might have spoiled your goods, ravished your wives, deflowered your daughters; and after all this have sheathed their swords in all your bowels: and in that it fell not out thus, what cause have *Londoners* to bow for ever before preventing and restraining Grace. Since the creation of the world, God has never been so severe in the execution of his most dreadful Judgements, as not to remember mercy in the midst of wrath. When he drowned the old world (who before were drowned in lusts and pleasures) he extended mercy to *Noah* and his family. When he rained Hell out of Heaven upon *Sodom* and *Gomorrab*, turning those rich and pleasant Cities into ruinous heaps, he gave *Lot* and his Daughters their lives for a prey. And when by fire and sword, he had made *Jerusalem* a dreadful spectacle of his wrath and vengeance, yet then a remnant did escape. This truth we Citizens have experienced, or else we and our all, before this day had been destroyed. Every Citizen should have this Motto written in characters of Gold on his fore-head, *It is of the Lords mercies that we are not consumed.* God might have made *London* like *Sodom* and *Gomorrab*; but in the day of his anger some beams of his favour darted forth upon your *London*. By which means, the hopes of some are so far revived, as to expect, that *London* yet may be re-built and blest. Thats a dreadful word, *When he begins he will make an end: and the fire of his wrath shall burn, and none shall quench it:* These eradicating Judgements had certainly fallen upon *London*, had not the Lord in the midst of his fury remembered mercy. *If the Lord had not been on our side may London now say, if the Lord had not been on our side when the fire rose up against us, then the fire had swallowed us up quick, when its rage was kindled against us.* Doubtless God never mingled a cup of wrath with more mercy than this.

Though

Tacitus writing of *Rome*, saith *Sequitur clades, omnia quid vis per violentiam ignium acciderunt gravior atque atrocior. Aul. lib. 15. p. 791.* It was rich mercy, that it was not so with *London*.

Gen. 19.

Isa. 6. 11, 12, 13.
Jer. 5. 10. 18.

Lam. 3. 22.

1 Sam. 3. 12.
Jer. 4. 4.
Chap. 21. 12.

Psalms 124. 1, 2, 3.

Though the fire of *London* was a very great and dreadful fire, yet it was not so great, nor so dreadful a fire, as that of *Sodom* and *Gomorrhah* was: for that fire of *Sodom* and *Gomorrhah*,

1. They sinned against the light and course of nature; and therefore they were destroyed against the course of nature, by fire from Heaven,

First, It was a miraculous fire; a fire that was besides, beyond and against the course of Nature, Gen. 19. 24. *Then the Lord rained upon Sodom and Gomorrhah brimstone, and fire from the Lord out of Heaven.* Fire mingled with brimstone hath been found, 1. Most obnoxious to the eyes. 2. Most loathsome to the smell. And 3. Most fierce in burning. He hit the mark, who speaking of fire and brimstone, said *Facillime incenditur, pertinacissime fervet, &c. Difficillime extinguitur.* It is easily kindled, violently fuelled, and hardly extinguished. Brimstone and all that vast quantity of sulphureous fiery matter, by which those rich and populous Cities were turned into ruinous heaps, were never produced by natural causes, nor after a natural manner, (no culinary fire being so speedy in its consumptions) but immediately by Gods own miraculous power and almighty arm. But the fire that has laid *London* in ashes, was no such miraculous or extraordinary fire, but such a fire which Divine Providence permitted, and suffered to be kindled and carried on, by such means, instruments, and concurring circumstances, as hath buried our glory under heaps of ashes. But,

2. Secondly, The fire that fell upon *Sodom* and *Gomorrhah*, consumed not only the greater part of those Cities, but the whole Cities: yea, and not only *Sodom* and *Gomorrhah*, but all the Cities of the Plain (except *Zoar* which was to be a Sanctuary to *Lot*) but the fire of *London* has not destroyed the whole City of *London*. Many hundred (may I not say thousands) houses are yet standing, as monuments of Divine Power, Wisdom and goodness: and the greatest part of the Suburbs are yet preserved; and all the rest of the Cities of *England* are yet compassed about with loving kindness and mercy; and I hope will be reserved (by a gracious Providence) as shelters, as Sanctuaries, and as hiding places to poor *Englands* distressed inhabitants. But,

3. Thirdly, The fire that fell upon *Sodom* and *Gomorrhah* did consume

sume not only places, but persons; not only houses, but inhabitants; but in the midst of *Londons* flames, God was a wall of fire about the Citizens, in that day of his fiery indignation, he was very tender of the lives of his people. Though the Lumber was burnt, yet God took care of his Treasure, of his Jewels; to wit, the lives of his people. But having spoken before more largely of this particular; let this touch now suffice.

Zech. 2. 5.

Fourthly, *Sodom* and *Gomorrhah* were destroyed by fire suddenly and unexpectedly; they were destroyed by fire in a moment, Lam. 4. 6. *For the punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.* *Sodom* and *Gomorrhah* sustained no long siege from forreign forces, neither were they kept long in sorrows and sufferings, in pains and misery, but they were quickly and suddenly, and instantly dispatched out of this world into another world. Men had no hand in the destroying of *Sodom*, no mortal instrument did co-operate in that work. God by his own immediate power, overthrew them in a moment. *Sodom* was very strangely, suddenly, and unexpectedly, turned upside down, as in a moment, by Gods own hand, without the help of armed Souldiers: Whereas the *Chaldeans* Armies continued for a long time in the Land of *Judah*, and in *Jerusalem*, vexing and plaguing the poor people of God. Now in this respect, the punishment of the Jews, was a greater punishment, than the punishment of *Sodom*, that was overthrown as in a moment. But that fire that has turned *London* into a heap of ashes, was such a fire, that was carried on gradually, and that lasted four dayes. God giving the Citizens time to mourn over their sins, to repent, to lay hold on everlasting strength, and to make peace with God. But,

4.

The Judgements of God upon the Jews, were so great, that they exceeded all credit amongst their neighbour Nations.

Fifthly and lastly, *Sodoms* and *Gomorrabs* Judgement, is termed *Eternal fire*; which expression, as it refers to the places themselves, do import, that they were irrecoverably destroyed by fire; so as that they shall lye eternally waste. Those monstrous sinners of *Sodom*, had turned the glory of

5.

Jude 7.

Deut. 29. 23.

Sirabo,
Solinus,
Tacitus,
Plinius,
Jofephus, &c.

Zech. 12. 10.

Ifa. 61. 3.

Ifa. 60. 1, 2.

God into shame; and therefore God will turn them both into a Hell here, and a Hell hereafter. God will punish unusual sinners with unusual Judgements. The punishment by this fire is lasting, yea, everlasting: 'tis a standing monument of Gods high displeasure. We never read, that ever God repented himself of the overthrow of *Sodom* and *Gomorrhah*; those Cities are under a perpetual destruction; and so shall continue to the end of the world, if we will give credit to Authors of great credit and reputation. It well becomes the wisest and best of Christians, seriously to consider, how God setteth forth the destruction of his Churches enemies, *Ifa. 34. 8, 9, 10, 11.* For it is the day of the Lords Vengeance, and the year of recompences; for the controversie of *ZION.* And the streams thereof shall be turned into Pitch, and the dust thereof into Brimstone; and the Land thereof shall become burning Pitch. It shall not be quenched night nor day: the smoke thereof shall go up for ever: from generation to generation it shall be waste, none shall pass through it for ever and ever. But the Cormorant and the Bittern shall possess it; the Owle also and the Raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. In these words, you have a rhetorical description, of that extream devastation that God will bring upon the enemies of the Church, in way of allusion to the destruction of *Sodom* and *Gomorrhah.* But I hope *Londons* doom is not such; for God has given to thousands of her inhabitants a Spirit of Grace and Supplication: which is a clear evidence, that at the long run, they shall certainly carry the day with God. I have faith enough to believe, that God will give *Londons* mourners, beauty for ashes, the oyle of joy for mourning, and the garment of praise, for the spirit of heaviness. And that London may yet be called a City of righteousness, the planting of the Lord, that he may be glorified. I hope that God will one day say to London, *Arise, shine, for the light is come, and the glory of the Lord is risen upon thee, the Lord shall arise upon thee, and his glory shall be seen upon thee.* By what has been said, 'tis evident enough, that there has been a great mixture of mercy in that fiery dispensation, that has past upon London. And there-

therefore why should not this consideration bear up the hearts of the people of God, from fainting and sinking under their present calamity and misery. But,

The tenth Support to bear up the hearts of the people of God, under the late fiery dispensation, is this, *viz*; That there are worse Judgements, than the Judgement of fire, which God might, but has not inflicted upon you. Let me evidence the truth of this in these five particulars.

First, The bloody Sword is a more dreadful Judgement, than that of fire. Fire may consume a mans house, and his estate; but the Sword cuts off a mans life. Now at what a poor rate, do men value the whole world, when it stands in competition with their lives. He very well knew, that man was a very great life lover, who said, *Skin for skin (or skin upon skin) and all that a man hath, will be give for his life.* God might have brought upon *England*, I, and upon *London* too, the Sword of a foreign enemy, as he did upon *Jerusalem* and the Land of *Judea*. In that one only City of *Jerusalem*, during the time of the siege by *Vespasians* Armies, which were made up of *Romans*, *Syrians* and *Arabians*, there died and were killed, a thousand thousand. At this time there were slain in all *Judea*, in several places, to the number of twelve hundred and forty thousand Jews. The whole City of *Jerusalem* flowed with blood, intomuch that many parts of the City that were set on fire, were quenched by the blood of them that were slain. In seventeen years time the *Carthaginian* War only in *Italy*, *Spain* and *Sicily*, consumed and wasted, fifteen hundred thousand men. The Civil Wars between *Pompey* and *Caesar*, swallowed down three hundred thousand men. *Caius Caesar* did confess it, and gloried in it, that eleven hundred ninety and two thousand men were killed by him in Wars. *Pompey* the great writ upon *Minerva's* Temple, that he had scattered, chased and killed twenty hundred eighty and three thousand men. *Q. Fabius* killed an hundred and ten thousand of the *Gauls*. *C. Marius* put to the sword two hundred thousand of the *Cimbrians*. *Aetius* in that memorable battle of *Catalonia*, slew an hundred

10.

1.

Job 2. 4.

Josephus de Bello. Jud.

sixty and two thousand *Hunnes*. Who can number up the many thousands, that have fallen by the bloody sword in *Europe*, from the year 1620 to this year 1667. Ah *London*, *London*, thy Streets might have flowed with the blood of the slain; as once the Streets of *Jerusalem*, *Paris*, and others have done. Whilst the fire was a devouring thy stately houses and Palaces, a Foreign Sword might have been a destroying thine inhabitants. Whilst the furious flames were a consuming thy goods, thy wares, thy substance, thy riches, a close and secret enemy, spirited, counselled, and animated from *Rome* and *Hell*, might have risen up in the midst of thee; that might have mingled together the blood of Husbands and Wives, and the blood of Parents and Children, and the blood of Masters and Servants, and the blood of rich and poor, and the blood of the honourable with the blood of the vile. Now had this been thy doom, O *London* (which many feared, and others expected) what a dreadful day would that have been! 'Tis better to see our houses on fire, then to see our Streets running down with the blood of the slain. But,

2.

Gen. 45. 46.

Joel 1. 2.

Chap. 2. 3.

Jer. 24. 10.

Ezek. 6. 11.

2 Sam. 21. 1.

Lam. 2. 11, 12.

Verse 19.

Verse 20.

Chap. 4. 4, 5.

Secondly, God might have inflicted the Judgement of famine upon *London*; which is a more dreadful Judgement, than that, of fire. How sad would that day have been, O *London*, if thou hadst been so sorely put to it, as to have taken up that sad lamentation of weeping *Jeremiah*, Mine eyes do fail with tears: my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people: because the children and the sucklings swoon in the streets. They say to their Mothers, where is corn and wine, when they swooned as the wounded in the streets of the City. When their soul was poured into their Mothers bosom. Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger, in the top of every street. Shall the woman eat her fruit, and children of a span long. The tongue of the suckling child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them. They that did feed delicately, are desolate in

in the streets : they that were brought up in skarlet embrace dung-hills. Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in the body than rubies : their polishing was of Saffir. Their visage is blacker than a coal : they are not known in the streets ; their skin cleaveth to their bones : it is withered, it is become like a stick. They that be slain with the sword, are better than they that be slain with hunger : for these pine away, stricken through for want of the fruits of the field. The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people. We have drunken our water for money, our wood is sold unto us. We have given the hand to the Egyptians and Assyrians to be satisfied with bread. We gat our bread with the peril of our lives, because of the sword of the Wilderneſt. Our skin was black like an Oven, because of the terrible famine. So great was the famine in Jerusalem, that a Bushel of Wheat was sold for a talent, which is fix hundred Crowns, and the dung and raking of the City Sinks was held good commons : and such pinching necessities were they under, that they acted against all piety, honesty, humanity, &c. Women did eat their children of a span long : yea, the hands of pitiful women did boyl their own children ; and men eat one other : yea, many did eat the flesh of their own arms, according to what the Lord had long before threatned, Isa. 9. 19, 20. Through the wrath of the Lord of Hosts, in the Land darkned : and the people shall be as the fuel of the fire : no man shall spare his brother. And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied : they shall eat every man the flesh off his own arm. In the Reign of William the first, there was so great a Dear h and famine, especially in Northumberland, that men were glad to eat Horses, Dogs, Cats and Rats, and what else is most abhorrent to nature. In Honorius's Reign, there was such a scarcity of all manner of provision in Rome, that men were even afraid of one another ; and the common voice that was heard in the Kirk, was, *Pone pretium humane carni* : Set a price on mans flesh. In Italy when it was wasted by the Goths, under Justinian, the famine was so

Verse 7.

Verse 8.

Verse 9.

Verse 10.

Chap. 5. 4

Verse 6.

Verse 9.

Verse 10.

Lib. 6. c. 16.
de Bello Juda-
ico.

Sr. Richard Ba-
ker's Chrono-
cle. p. 26.

great, that in *Picene* only, fifty thousand persons died with hunger: and not only mans flesh was made meat of, but the very excrements of men also. In the Reign of *Habid* King of *Spain*, there was no rain for six and twenty years together, so that the drought was so great, that all the Fountains and Rivers, except *Iber* and *Betis* were dried up; so that the earth gaped in several places, that whole fields were parted; and that many who had thought to have fled into other parts, were hindered, and could not get passage over these fearful openings of the earth. Hereby *Spain*, especially those places nearest the *Mediterranean* Sea, being stripped naked of all Herbs, and the glory of Trees being dried up (except a few Trees which were preserved upon the banks of the River *Betis*) men and Beasts being consumed with thirst and famine, was turned by this Judgment, into a miserable solitude and Wilderness. The Royal line of the Kings, was by this means extinct: and the poorer sort of men, whose means were short, and provision small, went into other places, as they could conveniently, and with all speed, not being able to stand or stay out this six and twenty years misery. In the *Peloponnesian* War, at *Potidea*, men eat one another. When *Utica* was besieged by *Amilcar* the Father of *Hannibal*, men eat one another, the famine was so great amongst them. At *Antioch* in *Syria*, many of the Christians (in the Holy War) through famine, devoured the dead bodies of the late slain enemies. At the siege of *Scndra*, Horses were dainty meat; yea, they were glad to eat Dogs, Cats, Rats, and the skins of beasts sod. A little Mouse, and Puddings made of Dogs guts, was sold at so great a price, as exceeds all credit. When *Hannibal* besieged *Cassilinum*, the famine was so great, that a Mouse was sold for two hundred groats, that is, for three pound eighteen shillings and eight pence. That was a sore famine in *Samarra*, when an Asses head was sold for eighty pieces of silver; that is, say some, for four or five pound: Others say ten; for a shekel of silver was with the Jews, as much as two shillings six pence with us: by this account, an Asses head was sold for ten pound sterling. In *Edward* the Seconds time, Anno 1316. There was so great

All these things do the Histories of *Spain* report.

Toucyd.

Polyb.

Turk. Hist.
Fol. 18.

Ibid. 4:6.

Val. Max. l. 7
cap. 6.
Turk. Hist.

2 Kings 6. 25.

great a famine, that horses, dogs, yea, men and children were stoln for food, and the Thieves newly brought into the Gaols, were torn in pieces, and eaten presently, half alive by such as had been longer there. In War, Oppression, Captivity, and many other calamities, much of the hand of man is to be seen, but Famine is a deep, evident and apparent Judgement, which God himself brings upon the sons of men, by his own high hand. Many, or most of those calamities that are brought upon us by humane means, are avoidable by humane helps: but famine is that comprehensive Judgement, that the highest power on earth cannot help against. *If the Lord do not help thee, whence shalt I help thee? out of the barn floor, or out of the Wine-press?* said the King of Israel in the famine of Samaria. Ah London, London, if the Lord had inflicted upon thy inhabitants this sore Judgement of famine, making the Heavens as Iron, and the Earth as Brass. If the Lord had cut off all thy delightful and necessary provisions, and thy Citizens had been forced to eat one another, or every one to eat the flesh of his own arms, and the fruit of his own body; how dismal would thy condition have been. Certainly such as have been swept away by the raging Pestilence ashore, and such as have been slain by the bloody sword at Sea, might very well be counted happy in comparison of those who should live and die under that lingering Judgement of a famine. Doubtless famine is a sorer Judgement, than either Sword, Fire, or Pestilence. There be many deaths in a Dearth. *Famine is the top of all humane calamities*: as *Bisiltermeth* it: extreame hunger hath made Mothers Murtherers, and so turned the Sanctuary of life into the Shambles of death.

Thirdly, God might have overturned London and her inhabitants in a moment by some great and dreadful Earthquake, as he hath done several great, rich, strong and populous Cities and Towns in former times. Under Tiberius the Emperour, thirteen Cities of Asia fell down with an Earthquake: and six under Trajan; and twelve under Constantine. In Campania, Ferraria in Italy 1569. in the space of forty hours, by reason of an Earthquake, many Palaces, Temples

Paroch. Pilgrim.
p. 289.
Spied. 6. 4

2 Kings 6. 27

Lev. 26. 19.
Hab. 3. 17.
Deut. 28. 23.

3.

Isa. 13. 13.
Psalm. 18. 7.

Favrentius.

Bodis.

Sr. Richard Bakers
Chrono-
cle p. 47.

Hoceden.

Sr. Richard Bakers
Chrono-
cle, p. 65.See the Rela-
tion in Print.Polan. Syntag.
241.

Temples and houses were overthrown, with the loss of many a man, the loss amounting to forty hundred thousand pounds. In the year 1171. there was such a mighty Earthquake, that the City *Tripolis*, and a great part of *Damascus* in *Antiochia*, and *Huleipre*, the chief City in the Kingdom of *Loradin*, and other Cities of the *Saracens*, either perished utterly, or were wonderfully defaced. In the year 1509. in the month of *September*, there was so great an Earthquake at *Constantinople*, that there were thirteen thousand men destroyed by it, and the City miserably shattered and ruined by it. In the Reign of *Henry* the first, the earth moved with so great a violence, that many Buildings were shaken down; and *Malmesbury* saith, *That the house wherein he sat, was lifted up with a double remove, and at the third time settled again in the proper place.* Also in divers places it yielded forth a hideous noise, and cast forth flames. In *Lombardy* there was an Earthquake, that continued forty dayes, and removed a Town from the place where it stood, a great way off. In the eleventh year of the Reign of King *Henry* the second, on the six and twentieth day of *January*, was so great an Earthquake, in *Ely*, *Norfolk*, and *Suffolk*, that it overthrew them that stood upon their feet, and made the Bells to ring in the Steeples. In the four and twentieth year of his Reign, in the Territory of *Derlington*, in the Bishoprick of *Durham*, the earth lifted up her self in the manner of an high Tower, and so remained unmoveable from morning till evening, and then fell with so horrible a noise, that it frightened the inhabitants thereabouts, and the earth swallowing it up: made there a deep pit, which is seen at this day: for a testimony whereof, *Leyland* saith, he saw the Pits there, commonly called *Hell-Kestler*. In the year 1666. the City of *Ragusa* was overthrown by a most dreadful Earthquake, and all the inhabitants (which were many thousands) except a few hundred were destroyed, and buried in the ruins of that City. At *Birn*, Anno 1584. near unto which City a certain Hill, carried violently beyond and over other Hills, is reported by *Polanus* (who lived in those parts) to have covered a whole Village that had ninety families in it, one half house only excepted.

cepted, wherein the Master of the Family, with his Wife and Children, were earnestly calling upon God. Oh the terror of the Lord! and Oh the power of fervent prayer. At *Pleures* in *Rhetia*, Anno 1618. Aug. 25. the whole Town was over-covered with a Mountain, which with its most swift motion, oppressed fifteen hundred. In the dayes of *Uzziah* King of *Judah*, there was such a terrible Earthquake, that the people with fear and horror fled from it. *Z. ch. 14. 5. Yea, ye shall flee like as ye fled from before the Earthquake in the dayes of Uzziah King of Judah.* The Jewish Doctors affirm, that this amazing Earthquake fell out, just at that instant time, when *Uzziah* offered incense, and was therefore smitten with a Leprosie: but this is but their conjecture. However this dreadful Earthquake was an horrible sign and preface of Gods wrath to that sinful people. *Josephus* tells us, that by it, half a great hill was removed out of its place, and carried four furlongs another way; so that the High-way was obstructed, and the Kings Gardens utterly marred. The same Author further tells us, that at that time, that *Cesar* and *Anthony* made tryal of their Titles in the *Asian* War, (and in the seventh year of the Reign of King *Herod*) there happened such an Earthquake in the Countrey of *Judea*, that never the like was seen in any other place: so that divers Beasts were slain thereby, and that ten thousand men were overwhelmed and destroyed in the ruines of their houses. The same Author saith, that in the midst of the *Asian* War. about the beginning of the Spring time, there happened so great an Earthquake, as slew an infinite multitude of Beasts, and thirty thousand people: yet the Army had no harm, for it lay in the open Field. Upon the report of this dreadful Earthquake, and the effects of it, the *Arabians* were so highly encouraged, that they entered into *Judea*, supposing that there were no men left alive to resist them, and that they should certainly conquer the Countrey: and before their coming, they slew the Embassadors of the Jews that were sent unto them. Ah *London, London*, if the Lord had by some terrible Earthquake utterly overthrown thee, and buried all thy inhabitants under thy ruines (as he hath

*Ant. Chronol.**Amos 1. 1.**Antiq. l. 9.
c. 11.**L. 15. c. 7.**Josephus lib. 1.
c. 14. de Bello
Judaico.*

dealt by many Cities and Citizens, both in former, and in these latter times) how dreadful would thy case then have been, over what now it is. Certainly such Earthquakes as overwhelm both Cities and Citizens, are far greater Judgements, than such a fire, or fires, that only consumes mens houses, but never hurts their persons. God might have inflicted this sore Judgement upon thee, O London, but he has not; therefore it concerns thee to be still a crying Grace, Grace. But,

4.

Fourthly, God might have inflicted that Judgement, both upon City and Citizens, that he did upon *Korah, Dathan and Abiram*, and all that appertained to them, Numb. 16. 31, 32, 33, 34. *And it came to pass, as he had made an end of speaking all these words, that the ground clave assunder, that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the Congregation. And all Israel that were round about them, fled at the cry of them: for they said, lest the earth swallow us up also. Whilst Moses spake these words (saith Josephus) and intermixed them with tears, the earth trembled, and shaking began to remove (after such a manner, as when by the violence of the wind a great billow of the Sea floateth and is tossed hither and thither) hereat all the people were amazed, but after that a horrible and shattering noise was made about their Tents, and the earth opened and swallowed up both them and all that which they esteemed dear, which was after a manner so exterminate, as nothing remained of theirs to be beheld. Whereupon in a moment the earth closed again; and the vast gaping was fast shut; so as there appeared not any sign of that which had hapned. Thus perished they all, leaving behind them an example of Gods Power and Judgements. And this accident was the more miserable, in that there were no one, no not of their kinsfolks or allies that had compassion of them: so that all the people whatsoever, forgetting those things which were past, did allow Gods Justice with joyful*

Such Virgins that had been defloured, the Heathen buried alive, accounting that the forest of all punishments.

Josephus Antiq. l. 4. c. 3.

joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the people. O what a dreadful Judgement was this, for persons to be buried alive; for houses, and inhabitants, and all their goods, to be swallowed up in a moment. What tongue can express, or heart conceive, the terror and astonishment that fell upon *Korah, Dathan and Abiram*, when the earth (which God had made firm, and established by a perpetual Decree to stand fast under mens feet, was weary of bearing them, and therefore) opened her mouth and swallowed them, and all their concernments up. Ah *London, London*, If the earth had opened her mouth, and swallowed up all thy houses and inhabitants, with all thy goods and riches in a moment? Would not this have been ten thousand thousand times a greater Judgement, than that fiery dispensation that has past upon thee? But,

Fifthly and lastly, God might have rained Hell out of Heaven upon you, as he did upon *Sodom and Gomorrah*: and this would have been a sorer Judgement, than what he has inflicted upon you. If God by raining fire and brimstone from Heaven, had consumed your persons, houses, riches and relations, would not this have been the height of Judgement, and infinitely more terrible and dreadful to you, than that fiery dispensation, that has consumed part of your estates, and turned your houses into ashes? Now by these five things, 'tis most evident, That there are worse Judgements, than the Judgement of fire, which God in Justice might have inflicted upon you. But free-mercy has so interposed, that God has not stirred up all his wrath; and though he has severely punished you, yet it is less than your iniquities have deserved, *Ezra 9. 13.* and therefore let this consideration support and bear up your hearts under all your present sorrows and sufferings. But,

Eleventhly, Though your houses are burnt, and your habitations laid desolate, yet your outward condition is not worse than Christs was when he was in the world. The estate and condition of Christ was low, yea, very low and

5.
Gen. 19.

11.

mean in this world. Witness his own relation when he was upon the earth: *The Foxes have holes, and the Birds of the air have nests, (or resting places where they go to rest, as under a Tent, like as the Greek word properly imports,) But the Son of man hath not where to lay his head.* He doth not say, Kings have Palaces, but I have none: nor he doth not say, that rich men have Houses, and Lands and Lordships to entertain their followers, but I have none: But, *the Foxes have holes, and the Birds of the air have nests, but the Son of man hath not where to lay his head.* Christ was willing to undeceive the Scribe, and to shew him his mistake: thou thinkest O Scribe, by following of me, to get riches, and honor, and preferment, and to be some body in the world, but thou art highly mistaken: for I have neither Silver nor Gold, Lands nor Lordships; no not so much as a house to put my head in. When I was born, I was born in a Stable and laid in a Manger: and now I live upon others, and am maintained by others: I am not rich enough, to pay my Tribute, and therefore do not deceive thyself. The great Architect of the world had not a house to put his head in, but emptied himself of all, and became poor, to make us rich, not in goods, but in Grace; not in worldly wealth, but in the treasures of another world. He that was heir of both worlds, had not a house of his own, to put his head in. Christ lived poor, and died poor. As he was born in another mans house, so he was buried in another mans Tomb. *Austin* observes, when Christ died, he made no Will, he had no Crown-lands, only his Coat was left, and that the Souldiers parted amongst themselves. Are you houseless, are you penyless, are you poor and low, and mean in this world? So was Christ. Remember *the servant is not greater than his Lord.* 'Tis good seriously to ponder upon that saying of Christ; *The Disciple is not above his Master, nor the servant above his Lord:* It is enough for the Disciple, that he be as his Master; and the Servant as his Lord. If *Joab* the Lord General be in Tents, it is a shame for *Uriah* to take his ease at home in a soft bed. It is unseemly to see the Head all begored with blood, and crowned with Thorns, and the members to be decked with Roses and Jewels,

Math. 8. 20.

Luke 2. 17.
Chap. 8. 3.
Math. 17. 27.

Phil. 2. 7
2 Cor. 8. 9
Christi Paupertas meum est patrimonium. Ambros.

John 13. 16.

Matth. 10.
24, 25.

2 Kings 11. 11.

Jewels, and to smell of rich Odors, Spices and Perfumes. Art thou in a worse condition, than Christ was in this world? Oh no, no. Why then dost thou murmur and complain? Why dost thou say, there is no sorrow to thy sorrow, nor no suffering to thy suffering? O Sirs, it is honor enough, for the Disciples of Christ, to fare as Christ fared in this world. Why should the Servant be in a better condition than his Lord? Is not that Servant happy enough, that is equal with his Lord? Did the burnt Citizens but seriously and frequently meditate and ponder upon the poverty and low estate of Christ whilst he was in this world: their hearts would be more calm and quiet under all their crosses and losses, than now they are. But,

12.

Twelfthly, Though your houses are burnt, and your habitations laid desolate, and you have no certain dwelling place, &c. yet your outward condition in this world, is not worse than theirs was, *of whom this world was not worthy*, Lam. 5. 2. *Our inheritance is turned to strangers, our houses to Aliens*. Psalm 107. 4, 5. *They wandered in the Wilderness, in a solitary way, they found no City to dwell in, hungry and thirsty their souls fainted in them*. 1 Cor. 4. 11. *Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place*. Heb 11. 37, 38. *They wandered about in sheep skins and goat skins, being destitute, afflicted, tormented. They wandered in deserts, and in mountains, and in dens, and in caves of the earth*. Some of the learned, by their wandering up and down in Sheep skins and Goat skins, do understand their disguising of themselves, for their better security. One well observes from the words, That they did not only wander, and were removed from their own habitation, but that they were not quiet, even in the Woods, Desarts, Mountains, Dens and Caves of the earth, but were hunted by their Persecutors, from Desert to Desert, and from Mountain to Mountain, and from Den to Den, and from one Cave to another.

Chrysostom.

But hereupon some might be ready to object and reply,

Object.

These were the very worst of the worst of men. Surely, these were very vile, base and unworthy wretches, these were the greatest of sinners, &c.

Answer.

Oh no, They were such (saith the Holy Ghost) of whom the world was not worthy. The Heathenish world, the poor, blind, ignorant, Atheistical world, the prophane, superstitious, Idolatrous, oppressing and persecuting world, was not worthy of them: that is, they were not worthy, 1. Of their presence and company. 2. They were not worthy of their prayers and tears. 3. They were not worthy of their counsel and advice. 4. They were not worthy of their gracious lives and examples. In this Scripture, you may plainly see, that their wandering up and down in Desarts, and on the Mountains, and in Dens, and in the Caves of the earth, is reckoned up amongst those great and dreadful things, that the Saints suffered in that woful day. Those precious souls that dwelt in Caves and Dens, and wandered up and down in Sheepskins and Goat skins, might have rustled in their Silks, Sattins, and Velvets; they might (*Nebuchadnezzar* like) have vaunted themselves on their stately Turrets and Palaces, if they would have wounded their consciences, and have turned their backs upon Christ and Religion. Now if the burnt up Citizens of London, would but seriously lay to heart, the sad dispensations of God towards his choicest worthies, then their hearts would neither faint, nor sink under their present losses, crosses and sufferings. But,

13.

Thirteenthly and lastly, There is a worse fire, than that which has turned London into a ruinous heap, viz. the fire of Hell, which Christ has freed believers from. There is unquenchable fire, Matth. 3. 12. *He will burn up the chaffe with unquenchable fire.* There is everlasting burnings, Isa. 33. 14. *The sinners in Zion are afraid, fearfulness hath surprized the Hypocrites: Who among us shall dwell with the devouring fire: Who among us shall dwell with everlasting burnings.* Wicked men, who are now the only burning

Luke 3. 17.
Matth. 18. 8.

Jolly fellows of the time, shall one day go from burning to burning: from burning in sin, to burning in Hell: from burning in flames of lusts, to burning in flames of torment, except there be found repentance on their sides, and pardoning Grace on Gods. O Sirs, in this devouring fire in these everlasting burnings, Cain shall find no Cities to build, nor his posterity shall have no instruments of Musick to invent there; none shall take up the Timbrel, or Harp, or rejoyce at the sound of the Organ. There *Belsazzar* cannot drink Wine in Bowls, nor eat the Lambs out of the flock, nor the Calves out of the midst of the Stall. In everlasting burnings, there will be no merry company, to pass time away; nor no Dice, to cast care away: nor no Cellars of Wine, wherein to drown the sinners grief. There is everlasting fire, Matth. 25. 41. *Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* This terrible sentence breaths out nothing but fire and brimstone, terror and horror, dread and wo. The last words that ever Christ will speak in this world, will be the most tormenting and amazing, the most killing and damning, the most stinging and wounding; *Depart from me:* there is rejection: Pack, begone, get you out of my sight, let me never see your faces more. It was a heavy doom that was past upon *Nebuchadnezzar*, that he should be driven from the society of men, and in an extremity of a sottish melancholly, spend his time amongst the Beasts of the field: but that was nothing to this soul killing word, *depart from me.* It was nothing to mens being cast out of the presence of Christ for ever. The remembrance of which, made one to pray thus, *O Lord deliver me at the great day from that killing word Depart.* And what saith another,

*This word Depart, the Goats with horror hears.
But this word Come, the Sheep to joy appears.*

Basil saith, That an alienation and utter separation from God, is more grievous than the pains of Hell. Chrysostome saith, That the torments of a thousand Hells, if there were so many, comes far short

Some devout Personages caused this Scripture to be writ in letters of Gold upon their Chimney pieces. B. of *Betty* in *France* in his Draught of Eternity. Gen 4. 17. Amos 6. 5. Job. 21. 12. Dan. 5. 23. Amos 6. 4.

Dan. 4. 25.

Bernard, in Psal. 91.

Sphinx.

Basil. Asc. Etic. c. 2. Chrysost. in Mal. Hom. 24.

Heb. 12. 22, 23.

Acts 20. 38.

Curfings now
are wicked
mens Hymns:
but in Hell
they shall be
their woes.
Rev. 16. 9.
11, 21.

short of this one, to wit, to be turned out of Gods presence with a Non novi vos, I know you not. What a grief were it, here to be banisht from the Kings Court with Absalom, or to be turned out of doors, with Hagar and Ismael, or to be cast out of Gods presence with cursed Cain. But what is all this, to a mans being excommunicated, and cast out of the presence of God, of Christ, of the Angels, and out of the general Assembly of the Saints, and Congregation of the first born: to be secluded from the presence of God, is of all miseries the greatest. The serious thoughts of this, m de one say, Many do abhor Hell, but I esteem the fall from that glory, to be a greater punishment than Hell it self; 'tis better to endure ten thousand Thunder-claps, than be deprived of the beatifical vision. Certainly the tears of Hell are not sufficient, to bewail the loss of Heaven. If those precious souls wept because they should see Pauls face no more; how deplorable is the eternal deprivation of the beatifical vision. Depart from me, is the first and worst of that dreadful sentence, which Christ shall pass upon sinners at last. Every syllable sounds horror and terror, grief and sorrow, amazement and astonishment to all whom it doth concern.

Ye cursed: there is the malediction. But Lord if we must depart, let us depart blessed. No, depart ye cursed: you have cursed others, and now you shall be curst your selves; you shall be curst in your bodies, and curst in your souls; you shall be curst of God, and curst of Christ, and curst of Angels, and curst of Saints, and curst of Devils, and curst of your companions. Yea, you shall now curse your very selves, your very souls, that ever you have despised the Gospel, refused the offers of Grace, scorned Christ, and neglected the means of your salvation. Oh sinners, sinners, all your curses, all your maledictions, shall at last recoyle upon your own souls. Now thou cursest every man, and thing, that stands in the way of thy lusts, and that crosses thy designs; but at last all the Curses of Heaven and Hell, shall meet in their full power and force upon thee. Surely that man is cursed with a witness, that is cursed by Christ himself.

But

But Lord, if we must depart, and depart cursed; Oh let us go into some good place: No, *Depart ye into everlasting fire*: There is the vengeance and continuance of it. You shall go into fire, into everlasting fire, that shall neither consume it self, nor consume you. Eternity of extremity, is the Hell of Hell. The fire in Hell is like that stone in *Arcadia*, which being once kindled, could never be quenched. If all the fires that ever were in the world were contracted into one fire, how terrible would it be? Yet such a fire would be but as painted fire upon the Wall, to the fire of Hell. If it be so sad a spectacle, to behold a malefactor's flesh consumed by piece-meals in a lingering fire; Ah, how sad, how dreadful would it be, to experience, what it is to lie in unquenchable fire, not for a day, a moneth, or a year, or a hundred, or a thousand years, but for ever and ever. If it were, saith One, but for a thousand years, I could bear it: but seeing it is for eternity, this amazeth and affrighteth me. I am afraid of Hell, saith Another, because the Worm there never dies, and the fire never goes out. For to be tormented without end, this is that which goes beyond all the bounds of desperation. Grievous is the torment of the damned, for the bitterness of the punishments, but it is more grievous, for the diversity of the punishments, but most grievous for the eternity of the punishments.

To lye in everlasting torments, to roar for ever for discomfort of heart; to rage for ever for madness of soul, to weep and grieve, and gnash the teeth for ever, is a misery beyond all expression. *Bellarmino* out of *Barocius* tells of a learned man, who after his death appeared to his friend, complaining that he was adjudged to Hell torments, (which (saith he) were they to last but a thousand thousand years, I should think it tollerable: but alas, they are eternal. And it is called *eternal fire*, Jude 7. I have read of a Prison among the *Persians*, which was deep, and wide, and dark, and out of which the Prisoners could never get; and therefore it was called by them *Lethe*, Forgetfulness: this Prison was a Paradise to Hell. Mark, every thing that is conducive to the torments of the damned is eternal. I. God

Of this fire you had need of some Devil, or accursed wretch to descant, saith One.

Cybil.

Isidor. clar. Orat. 12.

Dionys. in 18. Apocallyps. Fol. 301.

Matth 25. ult.

De arte moriendi.

1 Pet. 3. 19.
Lucian saith,
that it was
the common
opinion
among them,
that the
wicked were
held in chains
by *Pluto* (so
they call the
Prince of
Devils) in
chains, which
cannot be
loosed.

1.

Matth. 5. 22.
Chap. 13. 40.

that damns them is eternal, *Isa.* 33. 14. *Rom.* 16. 26. 2. The fire that torments them, is eternal, *Isa.* 30. 33. *Cap.* 66. 24. *Jude* 7. 3. The Prison and Chains that holds them, are eternal, *Jude* 6, 7, 13. 2 *Pet.* 2. 17. 4. The Worm that gnaws them is eternal, *Mark* 9. 44. *Melancthon* calls it a Hellish fury. 5. The sentence that shall be passed upon them, shall be eternal, *Matth.* 25. 41, 42. The fire of Hell is called a Burning Lake, *Rev.* 20. 15. *Whosoever was not found written in the book of life, was cast into the lake of fire.* You shall know, that fire is the most tormenting Element. Oh the most dreadful impressions, that it makes upon the flesh. The Schoolmen distinguish thus of fire; they say, there is *ignis arboris, factoris, & terroris*, fire of heat, of stench, and of terror: of heat, as in Mount *Ætna*; of stench, as in Mount *Heda*; of terror and fear: as *ignis fulguris*, the fire of lightning in *America*: All these fires they say are in Hell. But to let the Schoolmen pass. It is disputed among many of the learned, Whether there be material fire in Hell or no. That 'tis very probable, that there is material fire in Hell, or that which is full as terrible, or more terrible, may I suppose, be thus evidenced.

First, The fire of Hell is frequently mentioned in the blessed Scripture. *Who shall say to his Brother, thou Fool, shall be in danger of Hell fire.* At the day of Judgement the taxes are burnt in the fire. Into this fire offending members are cast, *Matth.* 18. 18, 19. To this everlasting fire the Goats are adjudged, *Matth.* 25. 41. In this fire, those that worship the Beast are tormented, *Rev.* 14. 10. And the Sodomites at this very day, suffer the vengeance of eternal fire, *Jude* 7. Into this fire shall all barren and unfruitful Christians be cast. *Matth.* 3. 10. *And now also the Ax is laid unto the root of the trees, therefore every tree which bringeth forth not good fruit is hewn down, and cast into the fire.* Negative goodness will never secure a man either from the Ax, or from the fire. Yea, every man and woman under Heaven, that keeps off from Christ, and that lives and dies out of Christ, and that are never entered into a marriage union with Christ: they shall all be cast into this fire, *John* 15. 6. *If a man abide not in me, he is cast*

cast forth as a branch that is withered, and men gather them, and cast them into the fire, and they are burned. Thus you see, how the Scripture runs. Now you know, that 'tis safest for us, to adhere to the very letter of the Scripture, unless evident and necessary occasion draw us from a literal interpretation of it. But,

Secondly, To this fire is ascribed Sulphur, flames, wood, Isa. 30. 33. *For Topbet is ordained of old* (that is Hell, those terrible allusions to *Topbet*, to the shrieks and yellings of those children that were sacrificed there, are but dark representations of the pain and miseries of the damned) *yea, for the King it is prepared* (If Princes be wicked, 'tis neither their Power nor their Policy, their dignity or worldly glory, that can secure them from *Topbet*.) *he hath made it deep and large: the pile thereof is fire and much wood, the breath of the Lord like a stream of brimstone, doth kindle it.* Now he shall be an *Apollo* to me, that can shew me, where the Lord in his Word gives such properties to immaterial fire, that are here given in the Text. But yet remember this, that that God that makes the damned live without food, is able to maintain this fire without wood. But,

Thirdly, Fire is the most furious of all Elements; and therefore the bodies of men can't be more exquisitely tormented, than with fire. The bodies that sinned on earth, shall be punished and tormented in Hell. Now what can be more grievous and vexatious, more afflicting and tormenting to the bodies of men, than material fire. *Bilney* the Martyr could not endure to hold his finger in the flame of a Candle for a little while, for a quarter of an hour, though he tried to do it before he burnt at the stake. O then how will the bodies of men endure to dwell in unquenchable fire, to dwell in everlasting burnings. The Brick-kilns of *Aegypt*, the Furnace of *Babel* are but as the glowing sparkle, or as the blaze of a Brush-saggot, to this tormenting *Topbet*, that has been prepared of old, to punish the bodies of sinners with. But,

Fourthly, Several of the Fathers & Schools, generally agree, that the fire which shall torment the wicked in Hell, shall be

2.
2 King. 23. 18.

3.
Water doth only kill, but fire doth vex, terrifie and torment in killing.
Alt. & Mon.

4.

Zach.
Austin,
Peter Lombard.
Tho. Aqu.
Gregory, &c.

material fire: but yet they say, that this material fire shall wonderfully exceed ours, both in degree of heat, and fierceness of burning. Our Elementary or Culinary fire is no more to be compared with the fire of Hell, than fire painted upon the Wall, is to be compared with fire burning in our Chimneys. *Si igne damnabit reprobos, quare non in igne cruciabit damnatos*, sayes one of the Antients, If he will judge the reprobates in fire, why not condemn them to fire.

Object.

But if it be material fire, then it may be quencht: besides we see by common experience, that material fire in a short time will consume and spend it self. Neither can we see how material fire can make impressions upon Spirits, as the Devils and souls of men are.

Ans.

Exod. 3. 2, 3.

First, Don't we find, that the Bush burned and was not consumed? Though all cloaths by daily experience wax old; yet when the Israelites were in their wilderness condition; their clothes did not wax old, Deut. 8. 4. *Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.* Neh. 9. 41. *Yea, forty years didst thou sustain them in the Wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.* Their clothes were never the worse for wearing. God by his Almighty Power kept their clothes from waxing old: and so God by his Almighty Power can keep the fire of Hell unquenchable. But,

2.

Secondly, Such as thus object, draw things to the scantling of their own Reason, which may be many wayes of a dangerous consequence, both to themselves and others. Certainly such as go about to make the fire of Hell only spiritual fire, they go about to make it no fire at all; for it passeth the natural fire, to be spiritual. But,

3.

Thirdly, We see in this life, that bodily tortures work upon the spirits in the same bodies: And why may it not be so in Hell? Don't men by their daily experience find, that their souls are frequently afflicted in, and under corporeal distempers, diseases and weakneses? Doubtless God can by his Almighty Power infuse such power into material fire,

as to make it the instrument of his dreadful wrath and vengeance, to plague, punish, scorch and burn the souls of damned sinners. Bodies and souls are co-partners in the same sins, and therefore God may make them co-partners in the same punishments. Every creature is such, as the great God will have it to be; and commands it to be; and therefore if the Lord shall lay a command upon the fire of Hell to reach, and burn the souls of damned sinners; it shall certainly do it. God is the God of Nature, as well as the God of Grace: and therefore I can't see, how the fire of Hell can be said, how to act against its own nature, when it does but act according to the will and command of the God of Nature. I readily grant, that if you consider infernal fire in it self, or in its own nature, and so it cannot have any power on such a spiritual substance as the soul of man is; but if you consider infernal fire, as an instrument in an Almighty hand, and so it can act upon such spiritual Beings, as Devils and damned souls are, and make the same dreadful and painful impressions upon them, as it would do upon corporeal Beings. Though Spirits have nothing material in their nature, which that infernal fire should work upon, yet such is the Almighty Power of God, that he can make Spirits most sensible of those fiery tortures and torments which he has declared and appointed for them to undergo. Let them tell us (saith One) how it is possible, that the soul of man, which is an immortal substance, should be truly wedded to the body, or material substance: and I shall as easily answer them, that it is as possible, for the same soul, to be as easily wrought upon by a material fire. It is much disputed and controverted among the Schoolmen, how the Devils can be tormented with corporeal fire, seeing they are Spirits, and (as I suppose) it is well concluded of them thus. First, That in Hell there is corporeal fire; as appears thus: First, Because the Scripture affirms it, *Matth. 3. 10* *Matth. 5. 22.* *Matth. 25. 41.* Secondly, Because the bodies sinning against God, are to be vexed and tormented with corporeal pains. Secondly, They conclude, that the Devils are tormented in that fire; Because Christ saith so, *Mat. 25. 41.*

*Vide August.
l. 21. c. 10. de
Civitate Dei.*

Dr. Jackson.

Tho. Supplm.
70. 3. corp.

Greg. Dial 4.
cap. 28, 29.

4.

Dent. 32. 15,
18, 30, 31.
2 Sam. 12. 47.
1 Cor. 10. 4.

Depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels. Thirdly, It being demanded, how the Devils are tormented in that fire? they answer, they are tormented, not only First, With the sight of it: or Secondly, With an imaginary apprehension thereof. But Thirdly, As an instrument ordained of God for that very end. And Fourthly, *Ut locus locatum continens, &c. eogens.* Hell is a fiery Region, or a Region of fire: and therefore the Devils being contained and included therein must needs be tormented thereby. *Cum Dives ab igne patiat, quis neget, animas ignibus puniri.* None must question this truth (saith my Author) that souls and spirits are punished by fire, seeing our Saviour himself telleth us, that *Dives* (who was in Hell but in soul) was tormented in the flames, *Luke 16. 24.* But,

Fourthly, It is not safe to leave the plain letter of the Scripture to Allegorize, and whether the opinion of Metaphorical fire in Hell, hath not been an introduction to that opinion, that many have taken up in these dayes, viz. That there is no other Hell, but what is within us; I shall not now stand to determine. I know *Calvin*, and some others, are for the Allegory; and they give this for a Reason, that there is mention made of Wood, and of a Worm, as well as fire. Now these are Allegorical; and therefore the fire is Allegorical also. But by their favour, we find in the Scripture, that those things which are spoken together, are not alwayes taken in the same nature and manner. As for example, Christ is called, the *Rock of our salvation*. Now the Rock is Allegorical, Is our salvation, therefore Allegorical. So likewise *Luke 22. 30. Ye shall eat and drink* (saith our Saviour) *at my Table in my Kingdom*: Eating and drinking is Allegorical; is therefore the Kingdom Allegorical too? Allegories are not to be admitted, but where the Scripture it self doth warrant them: and commonly where an Allegory is propounded, there it is also expounded. As in *Galat. 4. 24. Which things are an Allegory; for these are the two Testaments.* Many men have been too wanton with Allegories. *Origen, Ambrose, Hierom* and several others of

of the Ancients, have been blamed for it by learned men. But,

Fifthly and lastly, I cannot tell but that the fire by which the damned shall be punished, may be partly material, and partly spiritual: partly material, to work upon the body; and partly spiritual, to torment the soul. Dr. Gouge puts this Question, Is it a material fire, wherewith the damned in Hell are tormented? and gives this answer, viz. This is too curious a point to resolve to the full; but yet this answer may safely be returned, It is no wasting or consuming fire, but a torturing: and so far corporal, as it tormenteth the body: and so far incorporeal, as it tormenteth the soul. Socrates speaking of Hell, saith, I was never there my self, neither have I ever spoke with any that came from thence. Suppose, saith One, there be no fire in Hell, yet I assure thee this, that thou shalt be scorched with fire: the fire of Gods wrath shall torment thee more, than bodily fire can do: and therefore it will be your wisdom, not so much to question this or that about Hell fire, as to make it your work, your business, not to come there. He gave good counsel, who said, Let us go down to Hell while we are alive, that we may not go to Hell when we are dead. And so did he, who speaking of Hell said, *Ne queramus ubi sit, sed quomodo illam fugiamus.* Let us not seek where it is, but how we shall avoid it. The same Author gives this further counsel; viz. That at all Banquets, Feasts, and Publick Meetings, men should talk of Hellish pains and torments, that so their hearts may be over-awed, and they provoked to avoid them, and secure themselves against them. Doubtless the serious thoughts of hellish pain while men live, is one blessed way to keep them from those torments, when they come to die. Another gives this pious counsel, Let us earnestly importune the Lord, that this knowledge, whether the fire of Hell be material or not, be never manifested to us by experience. 'Tis infinitely better, to endeavour the avoiding Hell fire, than curiously to dispute about it. Look, as there is nothing more grievous than Hell: So there is nothing more profitable than the fear of it.

5.

Dr. Gouge on
Heb. 10. 27.
Sect. 58.

Mr. Boulton.

Bernard.

Chrysostome.

But

Obj.

But what difference is there between our common fire and Hell fire?

Answ.

I answer, a mighty difference, a vast difference. Take it in these six particulars.

1.

First, They differ in their heat : no heart can conceive, nor no tongue can express the exquisite heat of infernal fire, were all the fires under Heaven contracted into one fire; yea, were all the Coles, Wood, Oyle, Hemp, Flax, Pitch, Tarr, Brimstone, and all other combustibles in the world, contracted into one flame into one fire, yet one spark of infernal fire would be more hot, violent, dreadful, amazing, astonishing, raging and tormenting, than all that fire that is (supposedly) made up of all the combustibles the earth affords. To mans sense there is nothing more terrible and afflictive, than fire : and of all fires, there is none so scalding and tormenting, as that of brimstone. Now into that lake which burns with fire and brimstone for ever and ever, shall the wicked of the earth be cast. Infernal fire far exceeds ours (that are on our Hearths, and in our Chimneyes) in degree of heat and fierceness of burning. Our fire hath not that terrible power to scorch, burn, torment, as the fire of Hell hath. Our fire (as *Polycarpus* and others say) compared to Hell fire, is but like painted fire upon the Wall. Now you know, a painted fire upon the Wall will not hurt you, nor burn, nor affright you, nor torment you; but the fire of Hell will beyond all your conception and expression, hurt, burn, affright and torment you. The fire of Hell for degrees of heat, and fierceness of burning, must wonderfully surpass our most furious fires, because it is purposely created by God to torment the creature, whereas our ordinary fire was created by God, only for the comfort of the creature. The greatest and the hottest fires that ever were on earth, are but Ice in comparison of the fire of Hell.

Rev. 14. 10.
Chap. 21. 8.
The fire in
a *Lantskip* is
but *ignis pictus*
a painted fire,
and the fire of
Purgatory
is but *ignis
fictus*, feigned
fire. Now
what are these
to Hell fire?

Alfred.

2.

Secondly, There are unexpressible torments in Hell, as well as unspeakable joyes in Heaven. Some who write of Purgatory, tell us, that the pains thereof are more exquisite (though

(though of shorter continuance) than the united torments that the earth can invent, though of longer duration. If the Popes Kitchen be so warm, how hot is the Devils Furnace? A Poetical Fiction is but a *Meiosis*, when brought to shew the nature of these real torments: the lashes of Furies, are but petty scourgings, when compared to the stripes of a wounded conscience: *Tytius* his Vulture, though feeding on his Liver, is but a Flea-biting to that Worm, which gnaweth their hearts and dieth not. *Ixion* his Wheel is a place of rest, if compared with those Billows of Wrath, and that Wheel of Justice, which is in Hell brought over the ungodly: the task of *Danaus* his Daughter, is but a sport, compared to the tortures of those, whose souls are filled with bitterness, and within whom are the arrows of the Almighty, the poison whereof doth drink up their spirits. Hell is called a Furnace of fire, which speaketh intolerable heat: a place of torment, which speaketh a total privation of ease. A Prison, which speaketh restraint. *Gebenns* (from the valley of *Hinnom*, where the unnatural Parents did sacrifice the fruit of their bodies, for the sin of their souls, to their merciless Idols) the which word, by a neighbour Nation, is retained to signify a Rock, than the torture of which, what more exquisite? It is called a Lake of Fire and Brimstone, than the torment of the former, what more acute? than the smell of the latter, what more noisome? But,

Secondly, Our fire is made by the hand of man, and must be maintained by continual supplies of fuel: take away the Coals, the Wood; the combustible matter, and the fire goes out: but the infernal fire is created, and tempered, and blown by the hand of an angry sin revenging God. Isa. 30. 33. *For Topbet is ordained of old: yea, for the King it is prepared, he hath made it deep and large: the pile thereof is fire and much wood, and the breath of the Lord, like a stream of Brimstone, doth kindle it:* and therefore the breath of all the Reprobates in Hell shall never be able to blow it out. Our fire is blown by an airy breath, but the infernal fire is blown by the angry breath of the great God, which burns far hotter, than ten thousand, thousand Rivers of Brimstone.

B. Harm. de
Paug. l. 2. c. 14
Bellarm. de
Art. Felis.
Sanc. l. 1. c. 11.

March. 13. 42.
Luke 16. 23.
Matth. 5. 25.
& 5. 22.

2.

A River of
Brimstone is
never consum-
ed by burn-
ing.

The breath of Gods mouth, shall be both Bellows and fuel to the infernal fire : and therefore Oh how terrible and torturing, how fierce and raging will that fire be. If but three drops of Brimstone should fall upon any part of the flesh of a man, it would fill him so full of torment, that he would not be able to forbear roaring out, for pain and anguish, Oh how dreadful and painful will it be then, for damned sinners to swim up and down in a Lake or River of Fire and Brimstone for ever and ever. There is no proportion between the heat of our breath, and the fire that it blows. O then what a dreadful, what an amazing, what an astonishing fire must that needs be, which is blown by a breath dissolved into brimstone. Gods wrath and indignation shall be an everlasting supply to Hells conflagration. Ah Sinners, how fearful, how formidable, how unconceivable will this infernal fire prove ! Surely, there is no misery, no torment to that of lying in a torrent of burning Brimstone for ever and ever. Mark this infernal fire is a fire prepared by God himself, to punish and torment all impenitent persons and reprobate rebels: who scorned to submit to the Scepter of Christ. *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.* The wisdom of God hath been much exercised in preparing and devising the most tormenting temper for that formidable fire, in which the Devil and his Angels shall be punished for ever and ever. Not as if it were not prepared also for wicked and ungodly men : but it is said to be prepared for the Devil and his Angels ; because it was firstly and chiefly prepared for them. All impenitent sinners, shall have the Devil and his Angels for their constant companions : and therefore they shall be sure to shear with them in the extremity and inevitableness of their torments. But,

Math. 25. 41.

3.

Thirdly, Our fire when it burneth, it shineth, it casts a light. Our fire burns, and in burning shines, light is a natural property of our common fire : 'tis true, the elementary fire in its own sphere shineth not, because of its subtilness, and the infernal fire of Hell shineth not, because of its grossness. Yet our ordinary fire (being of a mixt nature) hath light.

light as well as heat in it, and thats our comfort. It hath light to shew it self to us, and to our selves, and it hath light to shew others to us, and us to others, &c. Some men can work, as well as talk by the light of the fire. Our fires have their beams and rayes, as well as the Sun: but the fire of Hell burns, but it dos not shine, it gives no light at all. Infernal fire hath no light, or brightness attending of it; and therefore Christ calls it *utter darkness*, or outer darkness, that is, darkness beyond a darkness. I have read of a young man who was very loose and vain in his life, and was very fearful of being in the dark, who after falling sick, and could not sleep, cryed out, O! if this darkness be so terrible, what is eternal darkness! Hell would not be so uncomfortable a Prison, if it were not so dark a Prison. Light is a blessing that shall never shine into that infernal prison. In *Jude*, v. 6. you read of chains of darkness. It would be a little ease, a little comfort to the damned in Hell, if they might have but light and liberty, to walk up and down the infernal coasts, but this is too high a favour for them to enjoy; and therefore they shall be chained and staked down in chains of darkness, and in blackness of darkness; that so they may fully undergo the scorplings and burnings of Divine wrath and fury for ever and ever. In *Vorse* 13. you thus read, *To whom is reserved the blackness of darkness for ever*. The words are an Hebraism, and signifie exceeding great darkness. Hell is a very dark and dismal Region, and extream are the miseries, horrors and torments which are there. The Poets described the darkness of Hell by the *Cimmerian* darkness. There was a Territory in *Italy* betwixt *Baie* and *Cume* where the *Cimmerii* inhabit, which was so environed with Hills, and overshadowed with such hanging Promontories, that the Sun never comes at it. The darkness of *Aegypt*, was such a strong and horrid thick darkness, that it was palpable it might be felt. *Even darkness which may be felt*. The darkness that is here threatned, is called darkness that may be felt; either by way of an Hyperbole, to signifie what an exceeding great darkness it should be: or else because the Air should be so thickned

Matth. 25. 30.
Chap. 8. 12.

Drexellius.
Basil speaking
of Hell fire,
saith, *Uim com-*
burendi veziver,
illuminandi
amiste. It re-
tains the pro-
perty of
burning: it
hath lost the
property of
shining.

Exod. 10. 21.
The words are
figurative,
importing ex-
traordinary
black darkness.

with gross mists, and thick foggy vapours, that it might be felt; or else because this extraordinary darkness should be caused by a withdrawalment of the light of the celestial bodies, or by drawing a thick curtain of very black clouds betwixt mens eyes and them. Yet this horrid darkness was nothing to the darkness of Hell; the darkness of *Ægypt* was but as an over casting for three dayes, *Exod. 10. 22, 23. And there was a thick darkness in all the Land of Ægypt three dayes. They saw not one another, neither rose any from his place three dayes.* For three dayes they were deprived not only of the natural lights and lamps of Heaven, but of all artificial light also. 'Tis possible that the vapours might be so thick and moist as to put out their Candles, and all other lights that were kindled by them. 'Tis probable, that they had neither light from Sun, Moon, or Stars above, nor yet from fire or candle below: so that they were as blind men, that could not see at all, and as lame men, that could not move from their places: and so they sate still as under the arrest of this darkness, because they could not see what to do, nor whither to go. God would teach them the worth of light, by the want of it. Some think, that by that dreadful Judgement of thick darkness, they were filled with that terror and horror, that they durst not so much as move from the places where they were sate down. But after these three dayes of darkness were over, the *Egyptians* enjoyed the glorious light of the Sun again. O but sinners are in Hell, when they are in chains of darkness, when they are in blackness of darkness, they shall never see light more. Hell is a house without light. *Gregory* and all other Authors that I have cast my eye upon, agree in this, that though our fire hath light as well as heat; yet the infernal fire hath only heat to burn sinners: It has no light to refresh sinners; and this will be no small addition to their torment. A Philosopher being asked, Whether it were not a pleasant thing to behold the Sun? answered, that that was a blind mans question. Surely life without light, is but a lifeless life. But,

4.

Fourthly, Our fire burns and consumes only the body, it reaches not, it torments not the precious and immortal soul;

soul; but infernal fire burns and torments both body and soul. Now the soul of pain, is the pain of the soul, Matth. 10. 28. *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in Hell.* If the Glutton in the historical Parable, who had but one half of himself in Hell, viz. his soul, cried out, that he was horribly tormented in that flame. What tongue can express, or heart conceive, how great the damned's torments shall be in Hell, when their bodies and souls in the great day shall be re-united for torture. Beloved, it is a just and righteous thing with God, that such bodies and souls that have sinned (impenitently) together, should be tormented everlastingly together. To this purpose, the Hebrew Doctors have a very pretty Parable, viz. That a man planted an Orchard, and going from home, was careful to leave such Watchmen, as might both keep it from strangers, and not deceive him themselves: therefore he appointed one blind, but strong of his limbs, and the other seeing, but a Cripple. These two in their Masters absence conspired together, and the blind took the lame on his shoulders, and so gathered the fruit, their Master returning, and finding out this subtilty, punished them both together. Now so shall it be with those two sinful companions, the soul and the body in the great day of our Lord. With Simon and Levi they have been brethren in iniquity, and so shall be in eternal misery. As body and soul have been one in sinning, so they shall be one in suffering. (only remember this, that as the soul has been chief in sin, so it shall be chief in suffering) But O Sirs, if a consumable body, be not able to endure burning flames for a day; how will an unconsumable soul and body, be able to endure the scorching flames of Hell forever. But,

Fifthly, Our fire wasteth and consumeth whatsoever is cast into it. It turns flesh into ashes, it turns all combustibles into ashes; but the fire of Hell is not of that nature; the fire of Hell consumes nothing that is cast into it: it rages, but it does not waste, either bodies or souls. Look as the Salamander liveth in the fire, so shall the wicked live in

Luke 16. 24.

Par. Mat.

2 Cor. 5. 10.
2 Thess. 1. 7,
8, 9, 10.

5.

- Rev. 9. 6. the fire of Hell for ever. *They shall seek for death, but they shall not find it. They shall desire to die, and death shall fly from them. They shall cry to the Mountains to fall upon them, and to crush them to nothing. They shall desire that the fire that burns them, would consume them to nothing:*
- Rev. 6. 16, 17. *That the Worm that feeds on them, would gnaw them to nothing: that the Devils which torment them, would tear them to nothing. They shall cry to God who first made them out of nothing, to reduce them to that first nothing from whence they came: But he that made them, will not have mercy on them; he that formed them, will not shew them so much favour. Semper comburentur, nunquam consumuntur; they shall always be burned, but never consumed. Ah how well would it be with the damned, if in the fire of Hell they might be consumed to ashes. But this is their misery, they shall be ever dying, and yet never dye: their bodies shall be always a burning, but never a consuming. 'Tis dreadful to be perpetual fuel to the flames of Hell. What misery to this? For infernal fire, to be still a preying upon damned sinners, and yet never making an end of them. The two*
- Mark 9. 44, 46, 48. *hundred and fifty men that usurped the Priests Office, were consumed by that fire that came out armed from the Lord against them. And the fire that Elijah, by an extraordinary spirit of prayer, brought down from heaven upon the two Captains, and their fifties consumed them. The fierce and furious flames of hell, shall burn, but never annihilate the bodies of the damned. In hell there is no cessation of fire burning, nor of matter burned. Neither flames nor smoak shall consume or choak the impenitent; both the infernal fire, and the burning of the bodies of Reprobates in that fire, shall be preserved by the miraculous power and providence of God. The soul through pain and corruption will lose its *beate vivere*, its happy being; but it will not lose its *essentialiter vivere*, its essential life or being. But,*
- Gen. 1. 26. *Sixthly and lastly, Our fire may be quenched and extinguished. The hottest flames, the greatest conflagrations, have been quenched and extinguished by water. Fires on our hearths, and in our chimneys, are sometimes put out by*
- Isa. 27. 11. *the*
- Aug. *This fire is poena inco- sumpta. Jwom.*
- Numb. 16. 35. *the*
- 2 Kings 1. 10, 12. *the*
- Hell torments punish, but not finish the bodies of men. *Prosper.*
6. *the*

the Suns beams, and often they die and go out of themselves. Our fire is maintained with wood, and put out with water: but the fire of hell never goes out, it can never be quenched. It is an everlasting fire, an eternal fire, an unquenchable fire. In *Mark 9.* from *v. 43.* to *v. 49.* this fire is no less than five times said to be unquenchable; as if the Lord could never speak enough of it. Beloved, the Holy Ghost is never guilty of idle repetitions: but by these frequent repetitions the Holy Ghost would teach men to look about them, and to look upon it as a real thing, and as a serious thing, and not sport themselves with unquenchable flames; nor go to Hell in a dream. Certainly the fire into which the damned shall be cast, shall be without all intermission of time or punishment. No tears, nor blood, nor time, can extinguish the fire of hell. Could every damned sinner weep a whole Ocean, yet all those Oceans together, would never extinguish one spark of infernal fire. The damned are in everlasting chains of darkness; they are under the vengeance of eternal fire: they are in blackness of darkness for ever. *The smoke of their torment ascended for ever and ever, and they shall have no rest day nor night.* The damned in hell would fain die, but they cannot; *Mors sine morte*, they shall be alwayes dying, yet never dead; they shall be alwayes a consuming, yet never consumed. *The smoke of their Furnace ascends for ever and ever. Æternis punientur pœnis.* They shall be everlastingly punished, saith *Mollerus* on *Psal. 9. 17.* And *Musculus* on the same Text saith, *Animi impiorum cruciabitur & bitis apud inferos punientur.* The souls of the ungodly shall be punished in hell with deserved torments. *Ubi per milia millia annorum cruciandi, nec in seculis seculorum liberandi*, saith *August.* Myriades of years shall not determine or put a period to their sufferings. *Plato* could say, that who ever are not expiated, but prophane; shall go into hell to be tormented for their wickedness, with the greatest, the most bitter and terrible punishments, for ever in that prison of hell. And *Trismegistus* could say, That souls going out of the body defiled, were tost to and fro with eternal punishments. Yea, the very *Turke* speaking of the house of perdition,

Jerom was out when he said, *Infernum nihil esse, nisi conscientie horrorem.* And *Tully* was our, who held, that there are no other Hell furies, than the stings of conscience.

Jude 7. 6.

Rev. 14. 11. O that word Never, said a poor despairing creature on his death-bed, breaks my heart. They are lying Histories that tell us, that *Trajan* was delivered out of Hell, by the prayers of *Gregory*; and *Falconella*, by the prayers of *Tecla*.

Alcoran. Mahom. c. 14. p. 160. & c. 20. p. 198.

dition, do affirm, That they who have turned Gods Grace into wantonness, shall abide eternally in the fire of hell, and there be eternally tormented. A certain Religious man going to visit *Olympius*, who lived cloistered up in a Monastery near *Jordan*: and finding him cloistered up in a dark Cell, which he thought uninhabitable, by reason of heat, and swarms of Gnats and Flyes; and asking him, how he could endure to live in such a place: he answered, *All this is but a light matter, that I may escape eternal torments: I can endure the stinging of Gnats, that I might not endure the stinging of conscience, and the gnawing of that Worm that never dies: this heat thou thinkest grievous. I can easily endure, when I think of the eternal fire of Hell: these sufferings are but short, but the sufferings of hell are eternal. Certainly infernal fire is neither tolerable nor terminable. The extremity and eternity of hellish torments, is set forth by the Worm that never dieth. Christ at the close of his Sermon makes a threefold repetition of this Worm, Mark 9. 44. Where their Worm dieth not. And again, ver. 46. Where their Worm dieth not. And again ver. 40. Where their Worm dieth not, and their fire goeth not out. Certainly those punishments are beyond all conception and expression, which our Lord Jesus doth so often inculcate within so small a space.*

A Pentecostia dolor inferni.

*In Hell there's nothing heard, but yells and cries:
In Hell the Fire never slackt, nor Worm never dyes.
But where this Hell is plac'd (my Muse) stop there.
Lord shew me what it is, but never where.
To Worm and Fire, to torments there
No term he gave, they cannot wear.*

Prudentius the Poet.

If after so many millions of years, as there be drops in the Ocean, there might be a deliverance out of hell; This would yield a little ease, a little comfort to the damned: O but this word Eternity, Eternity, Eternity, this word Everlasting, Everlasting, Everlasting, will even break the hearts of the damned in ten thousand pieces. There is scarce any pain or torment here on earth, but there is ever some hope of

of ease, mitigation, or intermission, there is some hope of relief or delivery, but in hell the torments there, are all easeless, remediless and endless. Here if one fall into the fire, he may like a brand be pulled out of it, and saved; but out of that fiery Lake, there is no redemption. That Majesty that the sinner hath offended and provoked, is an infinite Majesty. Now there must be some proportion betwixt the sinners sin, and his punishment and torment. Now the sinner being a finite creature, he is not capable of bearing the weight of that punishment or torment that is intensively infinite, because it would be his abolishing or annihilating; and therefore he must bear the weight of that punishment or torment that is extensively infinite; namely, *duratione infinita*, infinite in the continuance and endurance. What is wanting in torment, must be made up in time. Everlasting Fire and everlasting punishment in the New Testament, is directly opposed to eternal life; to that blessed state of the righteous which will never have an end. And therefore according to the Rules and Maximes of right reason, doth necessarily import a punishment of the same duration, that the reward is. Now the Reward of the Saints in that other world, is granted on all hands to be everlasting, to be eternal; and therefore the punishment of the damned, can't be but everlasting and eternal too. The Rewards of the Elect shall never be ended; therefore the punishment of the damned shall never be ended: because as the mercy of God is infinite towards the elect, so the Justice of God is infinite towards the Reprobate in hell: The Reprobate shall have punishment without pity, misery without mercy, sorrow without succour, crying without compassion, mischief without measure, and torment without end. All men in misery comfort themselves with hope of an end: The Prisoner, with hope of a Gaol-delivery: the Marriner, with the hope of his arrival in a safe harbour: the Souldier, with hope of victory: the Prentice, with hope of liberty; the Gally-slave, with the hope of rancome: only the impenitent sinner hath no hope in hell. He shall have end, without end; death without death: night without day: mourning without

Matth. 25.
2 Theff. 1. 7,
8, 9, 10. &c.
Vide August.
l. 21. c. 23. &
c. 24. de civi-
tate D. i.

Drexel.

There is not a
Christian
which doth
not believe
the fire of
hell to be
everlasting :
Dr. Jackson
on the Creed,
4. 11. 6. 23.

If the fire of
Hell were
terminable, it
might then be
tolerable :
but being
endless, it
must needs be
easeless and
remediless.
We may well
say of it, as one
doth, O kil-
ling life, Oh
immortal
death!

Bellar. de arte
moriendi, l. 2.
6. 3.

mirth : sorrow, without solace : and bondage, without liberty. The damned shall live as long in hell, as God himself shall live in heaven : their imprisonment in that Land of darkness, in that bottomless pit, is not an imprisonment during the Kings pleasure ; but an imprisonment during the everlasting displeasure of the King of Kings. Suppose (say some) that the whole world were turned to a Mountain of Sand, and that a little Wren should come every thousandth year, and carry away from that heap one grain of sand, what an infinite number of years (not to be numbred by all finite beings) would be spent and expired, before this supposed Mountain could be fetcht away. Now if a man should lye in everlasting burnings so long a time, and then have an end of his wo ; it would administer some ease, refreshment and comfort to him. But when that immortal Bird shall have carried away this (supposed) Mountain a thousand times over and over : alas, alas, man shall be as far from the end of his anguish and torment, as ever he was. He shall be no nearer coming out of hell, than he was the very first moment that he entered into hell. Suppose (say others) that a man were to endure the torments of hell, as many years and no more, as there be sands on the Sea-shore, drops of water in the Sea, Stars in heaven, leaves on the trees, piles of grafs on the ground, hairs on his head, yea, upon the heads of all the sonsof *Adam*, that ever were, or are, or shall be in the world, from the beginning of it to the end of it : yet he would comfort himself with this poor thought, Well, there will come a day, when my misery and torment shall certainly have an end. But wo and alas, this word Never, Never, Never, will fill the hearts of the damned with the greatest horror and terror, wrath and rage, amazement and astonishment. Suppose, say others, that the torments of hell were to end, after a little Bird should have emptied the Sea, and only carry out her Bill full once in a thousand years. Suppose, say others, that the whole world, from the lowest earth to the highest heavens, were filled with grains of sand, and once in a thousand years, an Angel should come and fetch away one grain, and so continue till the whole

whole heap were spent. Suppose, say others, if one of the damned in hell should weep after this manner, viz That he should only let fall one tear in a hundred years; and thes should be kept together, till such time as they should equal the drops of water in the Sea: how many millions of ages would pass, before they could make up one River, much more a whole; and when that were done, should he weep again after the same manner, till he had filled, second, a third, a fourth Sea, if then there should be an end of their miseries, there would be some hope, some comfort that they would end at last: but that shall never, never, never end. This is that which sinks them under the most tormenting terrors and horrors.

Druxellius makes this Observation from the words of our Saviour, John 15. 6. *If a man abide not in me, he is cast forth as a branch, and it is withered, and men gather them, and cast them into the fire, and they are burned.* Where he observeth, that the words do not run in the Future Tense, he shall be cast forth, and shall be cast into the fire, and burned: but all in the Present Tense, he is cast forth, is withered; men cast them into the fire, and they are burned. This (saith he) is the state and condition of the damned, They are burned: that is, they are alwayes burning: When a thousand years are past, as it was at first, so it is still, they are burned: after a thousand thousand years more, as it was before, so it is still, they are burned: If after millions of years, the question was asked, What is now their state and condition, what do they? What suffer they? how doth it fare with them? there can be no other answer returned, but they are burned: continually, and eternally burning. *Socinians* say, There will come a time, when the fallen Angels, and the wickedst men, shall be freed from infernal torments. And *Augustine* speaks of some such merciful men in his time. And *Origen* held and taught, that not only impenitent Christians, but even Pagans and Devils after the term of a thousand years, should be released out of Hell, and become as bright Angels in heaven, as they were before. But these dangerous fancies, and ungrounded opinions fall flat

Aug. l. 21. c. 17. & c. 18. c. 19. & 20. c. 21. c. 22. de Civitate Dei.

before (the clear evidence of) those sad and serious truths, that I have now rendered to your consideration. And thus I have shewed you the difference between our Fire and Hellfire.

Now O ye Citizens of *London*, who truly fear the Lord, and who are united to Christ by faith, know for your everlasting comfort and support, that Christ has secured you from infernal Fire, from everlasting Fire, from unquenchable Fire, from eternal Fire, and from the Worm that never dieth : as you may see clearly and fully, by comparing the Scriptures in the Margent together. Christ by his blood hath quenched the violence of infernal flames, so that they shall never scorch you, nor burn you, hurt you, nor harm you. *Nebuchadnezzars* Fiery Furnace, was a Type of Hell (say some) Now look as the three Children (or rather Champions) had not one hair of their heads singed in that Fiery Furnace, so Hell Fire shall never singe one hair of your heads. Your interest in Christ, is a noble and sufficient security to you against the flames of Hell. *Pliny* saith, that nothing in the world, will so soon quench fire, as Salt and Blood : and therefore in many Countreys where they can get plenty of blood, they will use salt and b'ood, rather than Water, to quench the Fire. If you cast water on the Fire, the Fire will quickly work it out; but if you cast blood upon it, it will damp it in a moment. O Sirs, Christs blood has so quenched the flames of Hell, that they shall never be able to scorch or burn those souls that are interested in him. The effusion of Christs blood is so rich and available (saith my Author) that if the whole multitude of captive sinners would believe in their Redeemer, not one should be detained in the Tyrants Chains. All those spots that a Christian finds in his own heart, shall first or last, be washed out in the blood of the Lamb. 1 John 1, 7. *The blood of Jesus Christ his Son cleanseth us from all our sins.* Now such as are washed and cleansed from their sins in the blood of Jesus, such shall never experimentally know, what everlasting burnings, or a devouring Fire means. Such as are washt in Christs blood, needs no purifying by Hells flames. *Pliny* saith of *Polium*, that

John 3. 17, 18,
36.

Luke 1. 68,

69, 70, 71, 74.

Rom. 6. ult.

Chap. 8. 1. 31,

32, 33, 34, 35.

37.

1 Cor. 3. 21,

22, 23.

Chap. 15. 54,

55, 56, 57, 58.

1 Theff. 1. ult.

Rev. 20. 5, 6.

Leo de Pas.

Serm. 12. c. 4.

that it is a preservative against Serpents. Sure I am, that the blood of Christ is an effectual preservative against all infernal Serpents and infernal torments.

You believing Citizens, who have set up God as the object of your fear, and whose hearts are enflamed with love to Christ; know for your everlasting refreshment, that Christ has freed you, and secured you from everlasting Fire, from unquenchable Fire, from eternal Fire; and therefore bear up sweetly, bear up cheerfully under that Fiery dispensation that has past upon you. What is the burning of your houses, and substance, to the burning of bodies and souls in Hell? What was the Fire of *London*, to infernal Fire? What is a Fire of four or five dayes continuance, to that everlasting Fire, to that unquenchable Fire, to that eternal Fire that you have deserved; and that free-Grace hath preserved you from. A frequent and serious consideration of Hell Fire, (as I have opened it unto you) and of your happy deliverance from it, may very well bear and cheer up your hearts under all your greatest sufferings by that dreadful Fire, that has turned beloved *London* into a ruinous heap.

Now had a Shirt made of a Salamanders skin, so that if he did walk through the fire in it, it would keep him from burning. O Sirs, Christ is the true Salamanders skin, that will certainly keep every gracious soul from burning in everlasting flames.

Sir, You have been a discoursing about hellish torments; but for the further clearing up of the truth, we desire your serious Answer to this sad Question, viz.

How will it stand with the unspotted Holiness, Justice and Righteousness of God, to punish a temporary offence with eternal punishments? for the evil of punishment should be but commensurate to the evil of sin. Now what proportion is there betwixt finite and infinite? Why should the sinner lye in hellish torments for ever and ever, for sinning but a short time, a few years in this world?

Object.

I judge it very necessary, to say something to this important Question, before I come to discourse of those Duties that are incumbent upon those Citizens whose houses are turned into a ruinous heap: and therefore take me thus,

Answer.

1.

1 Tim. 1. 15.
Gen. 18. 25.

First, Gods Will is the Rule of Righteousness, and therefore what he doth or shall do, must needs be righteous. He is Lord of all; he hath a Sovereign Right and an absolute Supremacy over the creature: he is the only Potentate, King of Kings, and Lord of Lords: he is the Judge of the whole world. *And shall not the Judge of all the earth do right?* But,

2.

Aquin.

*Et si peccator
in aeternum vi-
vet in aeter-
num peccaret.*

*Peccare si velis
in aeternum, vi-
vere aequum
est te Deum in
aeternum.*

Gregory.

1 Pet. 3. 20.

Secondly, I answer, There is a Principle in man to sin eternally: and therefore it is but just with God, if he punish him eternally. The duration of torment, respects the disposition of the delinquent. *Pœna singulorum inæquales intentione, pœna omnium æquales duratione.* If the sinner should live ever, he would dishonor God ever, and crucifie the Lord of Glory ever, and grieve the Spirit of Grace ever, and transgress a righteous Law ever; and therefore 'tis just with God to punish such sinners for ever. If the sinner might live eternally, he would sin eternally, if he might live still, he would sin still. Though the sinner loses his life, yet he does not lose his will to sin. Sinners sin as much as they can, and as long as they can; and did not the grave put a stop to their lusts, their hearts would never put a stop to their lusts. The sinner sins in his eternity, and God punishes in his eternity. The sinner never loses his will to sin; his will to sin is everlasting; and therefore 'tis but just with God, that his punishment should be everlasting. A will to sin is sin in Gods account. God looks more at the will, than at the deed; and therefore that being lasting, the punishment must be so. The mind and intention of the sinner, is to sin everlastingly, eternally: if the sinner should live alwayes, he would sin alwayes; and therefore as one saith, *Quia mens in hac vita nunquam voluit carere peccato, justum est, & nunquam caret supplicio.* Because the mind of man in this life, would never be without sin, it is just that it should never be without punishment in the life to come. Many of the men of the old world lived eight or nine hundred years, and yet faith and repentance was hid from their eyes: that patience, forbearance, long-suffering, gentleness and goodness, which should have lead them to speedy repentance, to a serious repentance.

penitance, to a thorough repentance, to that repentance that was never to be repented of; was only made use of to patronize their lewdness and wickedness. This is certain wicked men left to themselves, will never be weary of their sins, nor never repent of their sins, and therefore God will never be weary of plaguing them, nor never repent of punishing them. The sinner never leaves his sin, till sin first leaves him: did not death put a stop to his sin, he would never cease from sin. This may be illustrated by a similitude thus, A company of Gamesters resolve to play all night, and accordingly they sit down to Chess, Tables, or some other Game, their Candle accidentally, or unexpectedly goes out, or is put out, or burnt out, their Candle being out, they are forced to give over their Game, and go to bed in the dark; but had the Candle lasted all night, they would have played all night. This is every sinners case, in regard of sin, did not death put out the candle of life, the sinner would sin still. Should the sinner live for ever, he would sin for ever; and therefore it is a righteous thing with God, to punish him for ever in hellish torments. Every impenitent sinner would sin to the dayes of eternity, if he might but live to the dayes of eternity, Psal. 74. 10. *O God how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever.* For ever and evermore; or for ever and yet: (for so the Hebrew loves to exaggerate) as if the sinner, the blasphemer, would set a term of duration longer than eternity to sin in. The Psalmist implicitly saith, Lord, if thou dost but let them alone for ever, they will certainly blaspheme thy name for ever and ever. I have read of the Crocodile, that he knows no *Maximum quod sic*, he is alwayes growing bigger and bigger, and never comes to a certain pitch of Monstrosity so long as he lives. *Quam diu vivit crescit.* Every habituated sinner would (if he were let alone) be such a Monster, perpetually growing worser and worser. But,

Thirdly, I answer, That God against whom they have sinned is an infinite and eternal good. Now a finite creature can't bear an infinite punishment intensively, and therefore he must bear it extensively. They have sinned impenitently

*Peccant in
etero s'is, ergo
punientur in
etero Dei.
August'ne.*
The sinner
alwayes sinned
in his eter-
nity, therefore
he shall al-
wayes be pu-
nished in Gods
eternity.

Sin is *contra*
Deum *offitum*
against an
infinite Maje-
sty.

Vide August.
l. 21. c. 11. de
Civitate Dei.

penitently against an infinite Majesty, and accordingly their punishment must be infinite. Now because it cannot be infinite, in regard of the degree, men being but finite creatures, and so no capable of infinite torments at one time: therefore their punishment must be infinite in the length and continuance of it. What is wanting in torment, must be made up in time. Every sin is of an infinite nature, because of the infinite dignity of the person against whom it is committed; and therefore it deserveth an infinite punishment; which because it can't be infinite *secundum intentionem*, in the intention and greatness of it: It remaineth that it should be infinite, *secundum durationem*, in respect of the duration and continuance of the same. Mark, all punishments ought to be levied according to the dignity of him, against whom the offence is committed. Words against common persons, bear but common actions; words against Noble men, are *scandala magnatum*, great scandals; but words against Princes, are Treason. So the dignity of the person against whom sin is committed, does exceedingly aggravate the sin. To strike an inferior man, is matter of Arrest, but to strike a King, is matter of death. Now what an infinite distance and disproportion, is there between the Lord of Hosts and such poor crawling Worms as we are, he being holiness, and we sinfulness; he fulness, and we emptiness; he omnipotency, and we impotency; he Majesty, and we vanity; he (*inftar omnium*) all in all, and we nothing at all. Now to sin against such an infinite glorious Majesty, deserves infinite punishment. But,

4.

Fourthly, I answer, Though the act of sin be transient, yet it leaveth such a stain upon the soul, as is permanent, and continueth in it evermore, and evermore it disposeth the sinner unto sin (if it be not pardoned and purged out by mercy and Grace) and therefore it is but just, that this perpetual purpose of sinning, should be punished with perpetuity of pain. The guilt and stain of sin, of its own nature, and unpardoned, endures eternally upon the soul; and therefore what can follow, but eternal torments. The lasting continuance of sin, is remarkably described by the Prophet

As long as the
guilt of sin re-
mains, pu-
nishments and
torments will
remain.

phet *Jeremiah*, Chap. 17. 1. *The sin of Judah is written with a Pen of Iron, and with the point of a Diamond; it is graven upon the table of their hearts.* Not only written, but engraven that no hand can deface it. Slight not the commission of any sin, it perishes not with the acting. The least vanity hath a perpetuity, nay, an eternity of guilt upon it. Sin leaving a blot in the soul, brings the matter of Hell fire, is eternally punished, because there is still matter for that everlasting fire to work upon. But,

Fifthly, I answer, Though death put an end to mens lives, yet not to sins. Hell is as full of sin, as it is of punishment or torment. Though the Schoolmen determine, that after this life, men are capable neither of merit nor demerit; and therefore by their sins do not incur a greater measure of punishment; yet they grant, that they sin still. Though when the creature is actually under the sentence of condemnation, the Law ceases to any further punishment, yet there is an obligation to the precepts of the Law still. Though a man be bound only to the curse of the Law, as he is a sinner, yet he is bound to the precept of the Law, as he is a creature: so that though the demerit of sin ceaseth after death, yet the nature of sin remaineth: though by sinning they do not incur a higher and a greater degree of punishment, yet as they continue sinning, so it is just with God, there should be a continuation of the punishment already inflicted. But,

Sixthly, I answer, It is no injustice in God, to punish temporal offences with perpetual torments. God measureth the punishment, by the greatness of the offence, and not by the time wherein the sin was acted. Murder, Adultery, Sacrilege, Treason, and the like capital crimes, are doomed in the Judicatories of men, to death without mercy, and sometimes to perpetual imprisonment, or to perpetual banishment; and yet these high offences were committed and done in a short time. Now this bears a proportion with eternal torments. O Sirs, if the offences committed against God, be infinitely heinous, why may not the punishment be infinitely lasting. Sinners offences, as

Aug. de C'v't.
De', l. i. c. 11.

Heb. 12. 29.
30.

Deut. 11. 26,
27.
Chap. 30 15.
Heb. 2. 2, 3.
Chap. 10. 28,
29.
John 3. 14,
15, 16, 17, 36.
Chap. 1. 11.

Jchn 5. 40.
Math. 22. 2,
3, 4, 5.
2 Cor. 4. 3, 4.

Austin well observes, are not to be measured *temporis longitudine*, by the length of time wherein they were done: but *iniquitatis magnitudine*, by the foulness of the crime: and if so, then God is just in binding the sinner in everlasting chains. We must remember, that God is a great and a glorious God, and that he is an omniscient and an omnipotent God, and that he is a mighty, yea, an almighty God, and that he is a holy and a just God, and that he is (out of Christ) an incomprehensible, incommunicable, and very terrible God, and that he is an infinite, eternal, and independent God. And we must remember, that man is a shadow, a bubble, a vapour, a dream, a base, vile, sinful, worthless Worm. Now these things being considered, must we not confess, that eternity it self, is too short a space, for God to revenge himself on sinners in. But,

7.

Seventhly and lastly, I answer, Such sinners have but what they chose. Whilst they lived under the means of Grace, the God of Grace sat before them Heaven and Hell, Glory and misery, eternal life, and eternal death; so that if they eternally miscarry, they have none to blame but themselves, for choosing Hell rather than Heaven, misery rather than glory, and eternal death, rather than eternal life. Ah how freely, how fully, how frequently, how graciously, how gloriously, hath Christ been offered in the Gospel to poor sinners, and yet they would not choose him, they would not close with him; they would not embrace him, nor accept of him, nor enter into a marriage Covenant with him, nor resign themselves up to him, nor part with their lusts to enjoy him: They would not come to Christ, that they might have life; they slighted infinite mercy, and despised the riches of Grace, and trode under foot the blood of the everlasting Covenant, and scorned the offers of eternal salvation; and therefore 'tis but just, that they should lye down in everlasting sorrows. How can that sinner be saved, that still refuses salvation? How can mercy save him, that will not be saved by mercy? yea, how can Christ save such a man, that will not be saved by him? All the world can't save that man from going to Hell, who is peremptorily resolved, that he

he will not go to Heaven. Sinners have boldly and daily refused eternal life, eternal mercy, eternal glory; and therefore 'tis but just, that they should endure eternal misery. And let thus much suffice for answer to the Objection.

But Sir, pray what are those duties that are incumbent upon those that have been burnt up, and whose habitations are now laid in its ashes?

I answer, They are these that follow.

Quest.

Answer.

I.

Lev. 26 41.
Mich. 7. 9.

Mich. 6. 9.
See this Text
fully opened
in my first
Epistle to my
Treatise on
Closet Prayer.

First, See the hand of the Lord in this late dreadful fire; acknowledge the Lord to be the Author of all Judgements, and of this in particular. 'Tis a high point of Christian Prudence and Piety, to acknowledge the Lord to be the Author of all personal or National sufferings that befall us, Jer. 9. 12. *Who is the wise man that may understand this? for what the Land perisheth, and is burnt up like a Wilderness that none passeth through.* It is very great wisdom to know from whom all our afflictions come; and for what all our afflictions come upon us. God looks that we should observe his hand in all our sufferings. *Hear the rod, and who hath appointed it.* God challenges all sorts of afflictions, as his own special Administration, Amos 3. 6. *Is there any evil in the City, and the Lord hath not done it? I form the light, and create darkness; I make peace, and create evil, I the Lord do all these things,* Isa. 45. 7. God takes it very hainously, and looks upon it as a very great indignity that is put upon his Power, Providence and Justice, when men will neither see nor acknowledge his hand in those sore afflictions and sad sufferings, that he brings upon them: Of such the Prophet *Isaiab* complains, Chap. 26. 11. *Lord when thy hand is lifted up, they will not see.* The hand, the power of the Lord was so remarkable and conspicuous in the Judgements that were inflicted upon them, as might very well wring an acknowledgement out of them, that it was the Lord that had stirred his wrath and indignation against them: and yet they willfully and desperately shut their eyes against all the severities

of God, and would not behold that dreadful hand of his that was stretched out against them. O Sirs, God looks up on himself as reproached and slandered, by such who will not see his hand in the amazing Judgements that he inflicts upon them, Jer. 5. 12. *They have belied the Lord, and said it is not he: or as the Hebrew runs, he is not.* Such was the Atheism of the Jews, that they slighted divine warnings, and despised all those dreadful threatnings (of the Sword, Famine and Fire) which should have lead them to repentance, and so tacitely said, the Lord is not God: such who either say, that God is not omniscient, or that he is not omnipotent, or that he is not so just, as to execute the Judgements that he has threatned. Such belie the Lord, such deny him to be God. Many feel the rod, that cannot hear it; and many experience the smart of the rod, that don't see the hand that holds the rod; and this is sad. How can the natural man without faiths prospective, look so high, as to see the hand of the Lord in waiting and destroying Judgements. By common experience we find, that natural men are mightily apt to father the evil of all their sufferings upon secondary causes: sometimes they cry out, this is from a distemper in nature, and at other times they cry out, this is from a bad Air: Sometimes they cry out of the malice, Plots, envy and rage of men; and at other times they cry out of Stars, Chance and Fortune, and so fix upon any thing, rather than the hand of God. But now a gracious Christian under all his sufferings, he overlooks all secondary causes, and fixes his eye upon the hand of God. You know what Joseph said to his unnatural Brethren, who sold him for a slave; *Non vos, sed Deus; 'Twas not you, but God that sent me into Egypt.* Job met with many sore losses and sad crosses, but under them all, he over-lookt all instruments, all secondary causes; he over-looks the Sabians, and the Chaldeans, and Satan, and fixes his eye upon the hand of God: *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.* Judas, and Annas, and Caiaphas, and Pilate, and Herod, and the bloody Souldiers, had all a deep hand in the sufferings of Christ, but yet he over-looks them all,

Gen. 45. 7.

Job 1. 21.

all, and fixes his eye upon his fathers hand. *The cup which my Father hath given me, shall I not drink it.* This cup was the cup of his sufferings. Now in all his sad sufferings he had still an eye to his Fathers hand. Let us in all our sufferings write after this Copy that Christ has set before us. But of this I have spoken very largely already; and therefore let this touch suffice here.

John 18. 11.

2.

Secondly, Labour to justify the Lord in all that he has done: Say, the Lord is righteous, though he hath laid your City desolate. When *Jerusalem* was laid desolate, and the Wall thereof broken down, and the Gates thereof were burnt with fire; *Nebemiah* justifies the Lord, Chap. 9. 33. *Howbeit, thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly.* The same Spirit was upon *Jeremiah*, Lam. 1. 1, 4, 8. *How doth the City sit solitary, that was full of people? How is she become as a Widow? She that was great among the Nations, and Princess among the Provinces? How is she become tributary? The wayer of Zion do mourn, because none come to the solemn feasts: all her Gates are desolate; her Priests sigh, her Virgins are afflicted, and she is in bitterness. The Lord is righteous, for I have rebelled against his commandment.* The same Spirit was upon *David*, Psal. 119. 75. *I know, O Lord, that thy Judgements are right, and that thou in faithfulness hast afflicted me.* So Psal. 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* This Maxim we must live and dye by, though we don't alwayes see the reason of his proceedings. 'Tis granted on all hands, that *voluntas Dei est summa, perfectissima, & infallibilis Regula divine justitie, & Deus sibi ipsi lex est.* The will of God is the chiefest, the most perfect and infallible Rule of Divine Justice; and that God is a Judge to himself. *Shall not the Judge of all the earth do right?* In this Negative question, is emphatically implied, an Affirmative Position: which is, that God above all others, must and will do right; because from his Judgement there is no appeal. *Abraham* considering the Nature and Justice of God, was confidently assured, that God could not do otherwise but right. *Hath*

Nehem. 1. 4.
So Man'cus
the Emperour
justified God,
when he saw
his Wife and
Children
butchered be-
fore his eyes
by the Tray-
tor Phocas,
and knew that
himself should
soon after be
stewed in his
own Broth;
cried out,
*Just art thou O
Lord, and just
are all thy
Judgements.*

Gen. 18. 25.

Zeph. i. 15.

Psal. 92. 15.
Job 36. 23.

Lam. 3. 22.

God turn'd you out of house and home, and marred all your pleasant things, and stript you naked as the day wherein you were born: yes. Why if he hath, he hath done you no wrong: he can do you no wrong: he is a Law to himself: and his righteous Will is the Rule of all Justice. God can as soon cease to be, as he can cease to do that which is just and right. So Psa. 97. 2. *Clouds and darkness are round about him; Righteousness and Judgement are the habitation of his throne.* Clouds and darkness, notes the terribleness of Gods administrations: though God be very terrible in his administrations, yet righteousness and judgement are the habitation of his Throne. It hath been a day of Gods wrath in London, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, as it was once in *Jerusalem*: yet righteousness and judgement are the habitation of his Throne: or as it may be translated, are the foundation of his Throne. Gods Seat of Judgement, is alwayes founded in righteousness. So Daniel 9. 12. *And he hath confirmed his words which he spake against us, and against our Judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jerusalem.* Ver. 14. *The Lord our God is righteous in all his works which he doth; for we obeyed not his voice.* God is only righteous, he is perfectly righteous, he is exemplarily righteous, he is everlastingly righteous, he is infinitely righteous, and no unrighteousness dwells in him. There are four things that God can't do: 1. He can't lie. 2. He can't die. 3. He can't deny himself: Nor 4. He can't look upon iniquity, and not loath it: he can't behold iniquity and approve of it, or delight in it. God has a Sovereignty over all your persons and concernments in this world; and therefore he may do with you, and all that is yours as he pleaseth; upon this account you ought to say, The Lord is righteous, though he hath laid your habitations desolate, and burnt up your houses before your eyes. Its true, God has dealt severely with London; but he might have dealt more severely with it: he might have burnt up every house; and he might have consumed every inhabitant in

in *London's* flames. He might have made good that sad word upon them, *They shall go from one fire, and another fire shall devour them.* The Citizens of London may say with good *Ezra*, God hath punished us less than our iniquities deserve: and therefore it highly concerns them to say, *The Lord is righteous.* All that God doth is good: you know what *Hezekiah* said, 2 Kings 20. 19. *Good is the word of the Lord.* This was a hard word, a sad word, that all his treasure should be carried unto *Babylon*, and his Sons also, and made Servants there: and yet he saith, *Good is the word of the Lord.* What ever God doth is good. God in that he is good, (saith One) can give nothing, do nothing, but that which is good; others do frequently, he cannot possibly. Upon this account also it concerns us to say, *The Lord is righteous*, though our City be laid desolate. 'Tis better to be under a fiery Rod, than to be wallowing in the mire of sin. 'Tis better that *London* should be laid desolate, than that God should say, *England* farewell. That's a Christian worth Gold, who can seriously, heartily and habitually say, *The Lord is righteous*, though all our pleasant things are laid desolate.

Ezek. 15. 7.

Luther in Psalm 120.

See more of this in my Misc Chr'stian.

I would say, the Lord is righteous; but by this fiery dispensation I am turned out of house and home.

Object.

Now in answer to this Objection, give me leave to enquire,

Answer.

First, Whether your house was dedicated to the Lord by fasting and prayer, or not? If it were only dedicated to the service of sin, Satan, or the world, no wonder if the Lord has turned it into a heap. But,

1.
Deut. 20. 5.

Secondly, Give me leave to enquire, Whether you had set up Christ, and holiness, and holy orders in your house or no? Did you in good earnest resolve with *Joshua*, *That you and your house would serve the Lord*, Josh. 24. 15. If not, no wonder, if the Lord has laid your habitations desolate. But,

2.
See Psalm. 101.

Thirdly, Give me leave to enquire, Whether you did labour and endeavour to the utmost of what you were able, that Christ might have a Church in your house or no?

3.

Col

See Dr. Ham-
mond on this
Scripture.
V^d. E^{sh}. Dav.
Cotton.

Bezæ.
Scultetus,
Ambros. &c.

Col. 4. 15. *Salute the Brethren, which are in Laodicea, and Nymphas, and the Church which is in his house: that is, saith Dr. Hammond, which meets together in his house.* 1 Cor. 16. 19. *The Churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house.* Philemon v. 2. *And to our beloved Apphia, and Archippus our fellow Souldier, and to the Church in thy house.* Philemons house was a publick meeting-house, where the faithful had their Assemblies; and so continued for many years after, as Theodoret and others witnesseth. Some understand this last Scripture, of the Church which kept their Assemblies in Philemons house. Others understand it of his household, which was as a little Church in his house. Rom. 16. 5. *Likewise greet the Church that is in their house.* Chrysostome by the Church in their house, understands their Christian Family; who saith he, were so godly, as to make their whole house the Church. Origen interpreteth it, of the faithful and ready Ministry of these servants of the Lord, in entertaining of the Saints in their house. 3. Theophylact thinketh it to be called the Church in their house, because the faithful were entertained there. 4. But beside this, it seemeth that their house was a place for the Saints to Assemble in: there the Congregation used to come together. Martyr. 5. The last thing in their praise, was that they had a Church in their house: either, for that their family, for their godly order observed in it, seemed to be a Church, or else for the faithful gathered together in their house, to celebrate their Assemblies, for they might not have in most places the free use of their Christian Religion, through the malice of the Jewes on the one hand, and the rage of the Gentiles on the other hand. Consult Acts 13. and 14. Wilson. In this great City of Rome there were divers Assemblies of Believers, which were held in some private mens houses, where they might meet safest; the state then, and some hundred years after, not permitting them any publick Temples or Auditories to meet in: as our English Annotators observe upon the place. In each particular family lastited, there was a Church of Christ. Now have you burnt Citizens, made it your business, to erect a Church

of

of Christ in your particular families; if so, well it is with you, though you have lost all. If not, do'nt wonder that God has laid your houses desolate. Adam had a Church in his house: so had Abraham, and Jacob, and Joshua, and David, and Cornelius; well governed Families, may in some sense be well reputed Churches. The house of George Prince of Anhalt, for the good orders therein observed, is said to have been, *Ecclesia, Academia, Curia*. Ah London, London, it may be, there might have been more houses, standing within thy Walls, than now there is, if every particular house had been as a particular Church to Christ. As for such houses where there were no exercises of Religion; as for such houses where idleness, cheating, lying, cursing, swearing, slandering, gaming, drunkenness, uncleanness and riotousness were rampant; They were rather the Devils Chappel, than Christs Church; and therefore it was just with God to lay such habitations desolate. But,

Fourthly, Give me leave to enquire, whether you were friends or enemies to Gods house. Now Gods house is his Church; and his Church is his house: *Heb. 3. 5, 6.* And Moses verily was faithful in all his house, as a servant: But Christ as a Son, over his own house; whose house are we. *1 Pet. 2. 5.* Ye also as lively stones are built up a spiritual house, an holy Priesthood, to offer up spiritual Sacrifices acceptable to God by Jesus Christ. So *1 Tim. 3. 15.* That thou maist know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. *Prov. 9. 1.* Wisdom hath builded her house, she hath hewn out her seven pillars. Wisdom, חִסְמוֹת *chiskmuth*, the Hebrew word is Plural, wisdoms: Wisdoms hath built her a house. By Wisdoms, some understand the Trinity of persons, but most conclude, that by wisdoms is meant our Lord Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. The word is Plural for honour sake. As Princes write, we command: the Lord Jesus Christ is said to be Wisdoms in the Plural number, to note, that he is the sovereign and supream wisdom, and that he is instead of all wisdoms, and comprehends all wisdoms in himself: all the

S f

world

4.
2 Tim. 2. 20.
Num. 12. 7.
Josh. 1. 2.

Col. 2. 3.

Gal. 5. 22, 23.

1 Pet. 2. 5.

Mat. 23. 37, 38.

Zech. 12. 2, 3.
6, 9.

Luke 24. 33.

See the Dutch
Annotations.

world being tools in comparison of him. Wisdoms hath built her a house. 1. Some take this house to be the Humane nature of Christ; but that was not then built. 2. Others understand it of the work of Grace in mans soul: but this the Spirit commonly works in this house, by the Ministry of the word. 3. Others by this house, understand Heaven, that upper house, that house of State, in which Christ saith there are many Mansions; but this can't, because the house in the Text, is such a house, to which Wisdom doth immediately invite, and call all her guests. But 4. and lastly, Others by house, understand the Church of Christ on earth, for the Church Militant, is a house built up of many lively stones: and with these I close. Now by these Scriptures, it is very plain, that Gods house is his Church, and his Church his house. Now if you were enemies to Gods house, if you hated his house, and designed and endeavoured to pull down his house; no wonder that the Lord has laid your houses desolate. Such who cry out concerning his house, rase it, rase it, even to the foundation thereof, *Psal. 137. 7.* may one day want a house to live in.

It is observable, that in private houses, Christ his Apostles and particular Churches, and Primitive Christians frequently used to meet (when the times were dangerous, *(Joh. 20. 19.)* Then the same day at evening, being the first day of the week, when the doors were shut, where the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. Verse 26. And after eight days, again his Disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you: This was the usual manner of salutation among the Jews, whereby they wished one another all happiness and prosperity. The doors of the room where they were together were shut, for the more secrecy and security, to avoid danger from the Jews, saith Dr. Hammond on the words, *Acts 1. 13, 14.* And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alphaeus, and Simon Zelotes, and Judas

Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with his brethren, Acts 20. 7. And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Verse 8. And here were many lights (Gr. many Lamps) in the upper chamber whither they were gathered together. Verse 9. And there sat in a window a certain young man named Eutychus being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. Verse 10. And Paul went down and fell on him, and embracing him said, trouble not your selves, for his life is in him. Verse 11. When he therefore was come up again, and had broken bread, and eaten, and talked along while, even till break of day; so he departed, Verse 12. And they brought the young man alive, and were not a little comforted. Acts 5. 42. And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ, Acts 12. 12. And when he had considered the things, he came to the house of Mary the Mother of John, whose surname was Mark, where many were gathered together praying. (or where many thronged to pray, as it runs in the Original) Acts 20. 20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house. Acts 28. 30, 31. And Paul dwelt two whole years in his own hired house, and received all that came in unto him: Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Luke 10. 38, 39. Now it came to pass, as they went, that he entered into a certain Village, and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard his word. Beloved by these Scriptures, tis most evident and clear, that our Lord Jesus Christ, and his Disciples and Apostles, and those Christians that lived in their times, did frequently meet in private houses, and there performed acts of publick Worship, viz. such as preaching, hearing, praying, breaking of bread, &c. How the primitive

See the Dutch Annotations and Diodati on en Acts 20. 7, 8, 9, 10, 11, 12.

See Dr. Hammond on the words, & the English Annotations.

Vide Dr. Hammond of Acts 28. 30, 31.

Jam. 5. 17, 18.

Several hundred Scriptures might be produced, to make good the Assertion. Remember what one *Achan* did, and what one *Manasseh* did, 2 Kings 21. 11, 12. Eccles. 9. 18. One sinner destroyeth much good. O then what a world of good, will a Rabble of sinners destroy!

Christians in those hot times of persecution, met in the nights, and in woods, and houses, and obscure places, they best understand, who have read the writings of *Tertullian*, *Cyprian*, *Chrysostome*, *Theodoret*, *Austin*, *Eusebius*, *Justin Martyr*, *Philo*, &c. But this to some being an unpleasing Theam, I shall not enlarge my self upon it. Only remember this, that there was never yet any Town, City, or Country, Kingdom, or Commonwealth, that did ever fare the worse for an holy praying people. Frequent and fervent prayer, be it in publick or in private, in a Synagogue or in an upper Room, never did, nor never will bring misery or mischief upon those places, where such exercises are kept up. Such Conventicles of good fellowship (as some call them) where there is nothing but swearing and cursing and carousing and gaming, and all manner of tilthiness and prophaneness, are the only Conventicles that bring desolating Judgements upon Princes, People and Nations, as is most evident throughout the Scriptures. Take two texts for all: 1 Sam. 12. 25. *But if ye shall still do wickedly, ye shall be consumed, both ye and your Kings.* When Princes and people continue to do wickedly together, then they shall be consumed together. Zeph. 1. 12. *I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their hearts, the Lord will not do good, neither will he do evil.* Verse 13. *Therefore their goods shall become a booty, and their houses a desolation.* Verse 17. *And I will bring distress upon men, that they shall walk like blind men, because they sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung.* Verse 18. *Neither their silver nor their gold shall be able to deliver them in the day of the Lords wrath; but the whole Land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the Land.* Now if any of you whose houses are laid desolate, have had your spirits imbittered and engaged against the poor people of God, for practising as Christ and his Apostles did; Then lay your hands upon your mouths, and say, the Lord is righteous, though he has turned us out of house and home, and laid all our pleasant things desolate. Certainly all that legal and ceremonial ho-
linefs

liness of places which we read of in the Old Testament did quite vanish and expire with the Types, when Christ who is the substance (at which all those shadows pointed) came into the world. I have neither faith to believe nor any reason to see, that there is in any separated or consecrated places for Divine Worship, any such legal or ceremonial kind of holiness, which renders Duties performed there, more acceptable unto God, than if performed by the same persons and in the like manner in any other places. Doubtless Christ by his coming in the flesh, hath removed all distinction of places through legal holiness : this is clear by the Speech of our Saviour to the Samaritan woman, concerning the abolishing of all distinction of places for Worship through a ceremonial holiness, John 4. 21. *Jesus saith unto her, woman believe me, the hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father.* The publick Worship of God was now to be restrained to no place, as formerly it was to the Temple at *Jerusalem*. That is to no place for its ceremonial holiness, which may render the parts of Divine Worship more acceptable to God, than if performed elsewhere. Because those Types which sanctified the places formerly, were now to be taken away, when Christ the substance was come. And the body of the Ceremonial Worship, being now to expire, and the partition wall taken down, that the Gentiles might be admitted to worship God in spirit and in truth. It could not possibly be, for these Reasons, That the true Worship of God should be tyed and fixed to any one such Temple as was at *Jerusalem* any more. The Temple at *Jerusalem* was a mean of Gods Worship, and part of their Ceremonial Service, and a Type of Christ ; but our Temples (saith my Author) are not a part of the Worship of God, nor Types of the body of Christ. Neither are we bound when we pray, to set our faces towards them. They are called places of prayer only ; because the Saints meet there : and if the Saints meeting were not in them, they were but like other common places. The Temple of *Jerusalem* sanctified the meetings of the Saints ; but the meeting of the Saints, sanctifies our Temples. *Herods*

Merc. in Rad.
קדש קדש.

See nes 1. Vol.
Chr'st an Sy-
nagogues. p. 110.

Godw. A. liq.
Hab.

John 19. 30.

Matth. 27. 51.

Gen. 47. 29,
31.
Chap. 49. 29.

Exod. 3. 5.
Josh. 5. 15.
1 Pet. 1. 18.

Matth. 4. 5.
Chap. 27. 53.

Temple at *Jerusalem* was so set on fire by *Titus* his Souldiers, that it could not be quenched by the industry of man; and at the same time *Apollo's* Temple at *Delpbi* was utterly overthrown by Earth-quakes, and Thunder-bolts, and neither of them could ever since be repaired. The concurrence of which two Miracles (saith mine Author) evidently sheweth, that the time was then come, when God would put an end both to Jewish Ceremonies, and Heathenish Idolatry; that the Kingdom of his Son might be the better established. The time of Christs death and passion was the very time that God in his eternal counsel, had set for the abrogation of the Ceremonial Law, and all ceremonial holiness of places. As soon as ever Christ had said, *It is finished*, and had given up the ghost, immediately the Vail of the Temple was rent from the top to the bottom: and from that very hour there was no more holiness in the Temple, than in any other place. By the death of Christ all religious differences of places is taken away: So that no one place is holier than another. Before the coming of Christ, the whole Land of *Canaan* (because it was a Type of the Church of Christ, and of the Kingdom of Heaven) was esteemed by Gods people, a better and holier place, than any other in the world. And upon that ground among others, *Jacob* and *Joseph* were so desirous to be buried there. And in the Land of *Canaan*, some places are said to have been more holy than others, viz. Such as wherein God did manifest himself in a special and sensible manner. So the place where Christ appeared to *Moses* in the fiery Bush, is called *Holy Ground*: and so was that wherein he appeared to *Joshua*. And the Mount whereon Christ was transfigured, is called by *Peter* the *Holy Mount*. But these places were no longer accounted holy, than during the time of this special presence of the Lord in them. So *Jerusalem* was called the *Holy City*: yea, at the very moment of Christs death, it is called the *Holy City*; because it was a City set apart by God for a holy use, a City where he was daily worshipped; a City that he had chosen to put his name upon. Though *Jerusalem* was a very wicked City, yea the wickedst City in all the world (counting the means they

they enjoyed) yet 'tis called the *Holy City* : and so doubtless in respect of separation and dedication, it was holier than any other City or place in the world besides. So the Temple in *Jerusalem* is nine times called the *Holy Temple* ; because it was a more holy place, than any other place in *Jerusalem*. Now mark, though all the parts of the Temple were holy ; yet some places in it were holier than others some. This may be made evident three ways. First, There was a place where the people stood separated from the Priests, *Luke* 1. 10. And this was so holy a place, that Christ would not suffer any to carry any vessel through it. *Mark* 16. 11. And Secondly, There was a place where the Priests executed their Ministry, which was holier than that that the people stood in, and is therefore called the Holy Place, *Lev.* 16. 30. And Thirdly, There was a place which the High Priest might only enter into, and that but once a year, and that is called the Holy of Holies, the holiest place of all, *Heb.* 9. 3. But now since the death of Christ, there is no place in the world, that is holier than other. The prayer of faith is as powerful and as prevalent with God in one place, as in another *Paul* describes the faithful to be such, as call upon God in every place. And I will faith be, that men pray every where. And where two or three (faith Christ) are gathered together in my name, there am I in the midst of them. That every place should be free for the people of God to worship the Lord in, was foretold by the Prophets, as a singular privilege, that should come to the Church in the dayes of the Gospel, *Zeph.* 2. 11, And men shall worship him, every one from his place ; even all the Isles of the Heavens. That is, all Countreys, though not encompassed with the Sea ; for the Jews called all Lands Islands, whither they could not come, but by Water. Men should worship, not only at *Jerusalem*, as once, but in all places : They should lift up pure hands and hearts, without wrath or doubting, both in Church and Chamber : any place whatsoever shall be a sufficient Oratory, so that God be worshipped in Spirit, and in truth, *Mal.* 1. 11. For from the rising of the Sun, even to the going down of the same, my name shall be great among the Gentiles, and in every

Psal. 5. 7.
11. 4. 65. 4.
79. 1. 138. 2.
Jonah 2. 4. 7.
Mich. 1. 2.
Hab. 2. 20.

1 *Cor.* 1. 2.
1 *Tim.* 2. 8.
Matth. 18. 20.

1 *Tim.* 2. 8.

See Isa. 66. 19,
20.
Chap. 60. 8.
and Chap. 19.
19.

Act. 10. 34, 35.
Gal. 3. 28.

Ephes. 2. 14,
15.

1 Tim. 4. 4 5.

every place (not in *Judea* only) *incense shall be offered unto my name*, (Here the Prophet frames his words to the capacity of the people, and by the Altar and Sacrifices, he meaneth the spiritual service of God, which should be under the Gospel, when an end shall be put to all these Legal Ceremonies by Christs only Sacrifice) *and a pure offering: for my name shall be great among the Heathen, saith the Lord of Hosts.* The poor blind befooled Jews thought, that God was so tyed to them; that if they did not worship him at *Jerusalem*, he would have no service nor worship in the world. But God tells them, that they were under a very high mistake, for he would take care of his own name and glory. *For from the rising of the Sun, even to the going down of the same, my name shall be great* (that is, the knowledge of it, and of the right worship of it) *among the Gentiles* (this is an excellent Prophetic of the cutting off the Gentiles) *and in every place incense shall be offered unto my name.* My Worship, saith God, shall not be confined to *Judea*, or *Jerusalem*, or the Temple, but in every place I will have a people that shall worship me, and that shall be still offering of prayers and praises, and thanksgivings to me. Christ by his death hath taken away all difference of places: And indeed it was but necessary, that when the body was come, the shadow should cease. Yea, since Christs death, all difference of persons is taken away: *For in every Nation under heaven, such as fear God and work righteousness, are accepted of him. There is neither Jew nor Greek, there is neither bond nor free: there is neither male nor female, for ye are all one in Christ Jesus.* And therefore all difference of places must needs also be taken away, for this difference of places was as a partition wall between the Jews and the Gentiles. Now mark, since the destruction of the Temple and City of *Jerusalem*, the Lord hath not sanctified, any other place in the world, or consecrated it to a more holy use than the rest, and it is only Gods institution and word, that can make any thing, or any place holy. Nothing can make any place or any thing else holy, but the Ordinance and institution of God. It is *Judaisme*, it is a denying of Christ to be come in the flesh, to hold

hold or affirm, that one place is holier than another. I know the Papists put more holiness in some places than they do in others: for they hold that it is more advantageous to the dead, to be buried in the Church-yard, than out of it: And in the Church, more than in the Church-yard; and in Chancel, more than in the Church; and near the high Altar, more than in any other place of the Chancel: and all out of a superstitious conceit, that these places are consecrated and hallowed, that they are holier than other places are. But Christians that live under a bright shining Gospel understand the folly and vanity of these mens spirits, principles and practices. Such as are wise in heart, know that since Christ by his death hath taken away all religious difference of places: *England* is as holy as *Canaan*, and *London* as *Jerusalem*, and our houses as the Temple.

Under the Law they were wont to dedicate their houses, and consecrate them to God, before they dwelt in them: Deut. 20. 5. *And the Officers shall speak unto the people, saying, what man is there that hath built a new house, and hath not dedicated it?* (by Prayers, Hymns, and other holy solemnities) *let him go and return to his house, lest he dye in the battel, and another man dedicate it.* Now though this were done in those times, with sundry ceremonies which are now abolished; yet the equity of the duty still remains. And doubtless the best way for a man to bring down a blessing upon himself and his house, is to dedicate himself and his house to God, 2 Sam. 6. 11. *And the Ark of the Lord continued in the house of Obed-Edom the Hittite three moneths: and the Lord blessed Obed-Edom and all his household.* Verse 12. *And it was told King David, saying, the Lord hath blessed the house of Obed-edom, and all that pertaineth to him, because of the Ark of God.* In this Scripture you see, that when men do any thing, to the advancement of Religion, or to the furtherance of Gods Worship and Service; he takes it kindly at their hands. The meanest service that is done to Christ or his Church, hath a Patent of eternity. Again, in this Scripture you may run and read a real retribution and remuneration. God does not put off *Obed-Edom* with a fine Feather, or with

Ne. 12 27, 28.
Psal. 30. Title,
A Psalm and
So g at the De-
dications of the
house of David.
While the Ark
brought the
Plague, every
one was glad
to be rid of it;
but when it
brought a
blessing to
Obed-Edom,
they looked
upon it as
worthy of en-
tertainment.
Many will own
a blessing-Ark
a prosperous
truth: but he
is an *Obed-E-*
dom indeed,
that will own
a persecuted,
tossed, banish-
ed Ark.

Tr

emply

empty favours, or Court compliments, but he really blesses him and all his household. *Obed-Edom* had been at some cost and charge, in giving entertainment to Gods Ark; but God defraves all the charges, and payes him abundantly for his kind entertainment, with interest upon interest. No man ever gave the Gospel a nights lodging, that hath been a loser by it. God will pay all such with use and principal, who do any thing to the furtherance of his worship and service. *Hiram* shall have Corn and Oyl, for affording materials to the building of the Temple. *Cyrus* shall prosper and be victorious, for breaking off the yokes that were about his peoples necks, and restoring of them to their Christian liberty. *Aegypt* sared the better, for entertaining the Patriarchs; God stored that Countrey with great plenty and variety of outward blessings; because his Church was to sojourn there. God blessed *Obed-Edoms* person and possession and family for the Arks sake: the blessings that was upon *Obed-Edom*, was like the precious Oyntment that was shed upon *Aarons* head, and that ran down to the lowest skirts of his garments. Every servant in *Obed-Edoms* family, tasted of Gods noble bounty; and sared the better, for the Arks sake. Let men and Devils do their worst, God will certainly bless their dwellings, who give entertainment to his Ark, to his people that desire to worship him in spirit and in truth.

Among all the
Lacedaemonians
you could not
have seen one
drunken man
among them,
unless it was
their slaves.
The *Mabumetans*
forbid
any of their
Sect to drink
Wine, under
pain of death.
Their *Mussulmans*
and *Dar-
wilels* affum-
ing, that there
lurks a Devil
under every
Grape.

O Sirs, this is, and this must be for a lamentation, that there are so many Ale-houses, and Gaming houses, and Whore-houses, that are usually stufed with vain persons, yea, with the very worst of the worst of men, both on the Lords Day, and on other dayes. Certainly these houses are the very Suburbs and Seminaries of Hell. *Ubi fuisti?* Where hast thou been? *apud inferos*, in Hell, said *Erasmus* merrily: comparing Tipling-houses to Hell. Doubtless they are the Nurseries of all sin, and the Synagogue of Devils incarnate. In the above-mentioned houses, how notoriously is the name of God blasphemed, and how shamefully are the precious fruits of the earth abused? and how many hundred families are there impoverished? and how many thousand chil- dren

dren and servants are there empysoned? and how is all manner of wickedness and lewdness there encouraged and increased? But when, O when shall the Sword of the Magistrate be turned against these Conventicles of Hell. Certainly the horrid wickednesses that are daily committed in such houses, if not prevented (by a faithful, zealous, and constant execution of the Laws in force) will arm divine vengeance against the Land. Magistrates should not bear the Sword of Justice in vain: For they are Ministers of God to revenge and execute wrath upon them that do evil. By their office they are bound to be a terror to evil doers, and encouragers of them that do well; and O that all in Power and Authority, would for ever resolve against being Satans Drudges. Rev. 2. 10. *Fear none of these things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tryed; and ye shall have tribulation ten dayes: be thou faithful unto death, and I will give thee a crown of life.* The Devil by his Imps and instruments, whom he acts and agitates, the Devil by engaging the Civil and the Military power of the world against the people of God, should so far prevail, as to clasp them up in prison. The Prison in this Text, notes (by a Synecdoche) the adjuncts and consequences; as namely, torments, punishments, and all sorts of Martyrdom. This one punishment, imprisonment (saith *Brightman*) doth contain prescribings, confiscation of goods, banishments, slaughters, fires, rackings, or whatsoever exquisite torment beside, as the story teacheth. The Heathen Emperours, with those wicked Governours, Officers and Souldiers that were under them, were the great instruments in Satans hand, to practise the greatest cruelties upon the Saints in those dayes. Some they cast into Prisons; some they banished; multitudes they slew with the Sword: some of the precious servants of Christ, they beat with stripes to death, others they branded in their fore-heads: Others were tortured and racked. Yea, and many holy women in that day had their breasts cut off: and others of them had their breasts burnt with a hot Iron: and sometimes with Eggs roasted as hot as could be. These with many

The Devil in *Dioclesian*, say some: the Devil in *Trajan*, say others. For he reigned next after this Book was written, and was very cruel against the Christians, delivering them over to prisons and death, and all to drive them through fear from the profession of Christ.

other torments the people of God were exercised with, as all know, that have read the lamentable stories of those sad times.

Obj. &c.

But you may say, *Why then is the imprisonment of the Saints so ascribed to the Devil, as if it were immediately acted by him. Behold, the Devil shall cast some of you into prison.*

Ans^r.

1. To shew what influence the Devil hath in the acting of wicked men, so that in effect their deed is his deed; they are so subservient to him.

John 8. 44.

2. It is to shew us, that the Author, Original and fountain from whence all the persecutions of the Saints do flow, is the Devil, who was a murder and a liar from the beginning.

3. It is to aggravate the horribleness of this sin of persecution, as being a main piece of the Devils business, what ever the instruments are.

Ruffin.

4. It is to comfort and encourage the people of God to patience and constancy in all their sufferings for Christ, seeing that it is the Devil that is their grand enemy, and that makes (in his instruments) the highest opposition against them. A gracious man in the midst of all oppositions (as *Chrysostome* said of *Peter*) is as a man made all of fire walking in stubble, he overcome and consumes all oppositions; all difficulties are but whet-stones to his fortitude. When Christians meet with great opposers and great oppositions, they should say as that noble Souldier *Pedarelus* (in *Erasmus*) did to him that told him of a numerous and mighty Army which was coming against him. (*Tanto plus glorie reforemus quoniam eo plures superabimus*) The number of opposers makes the Christians conquest the more illustrious. It is very observable, that in *Dioclesians* time, (under whom was the last and worst of the ten persecutions) When Christian Religion was more desperately opposed than ever, yet then it prospered and prevailed more than ever. So that *Dioclesian* himself observing, that the more he sought to blot out the name of Christ, the more legible it became: and the more

he

he laboured to block up the way of Christ, the more passible it became. And what ever of Christ he thought to root out, it rooted the deeper, and rose the higher: thereupon he resolved to engage no further, but retired to a private life. All the oppositions that the Devil and his instruments had raised against the Saints in all the ages of the world, hath not diminished, but encreased their number. For the first three hundred years after Christ there was a most terrible persecution. Historians tell us, that by seven and twenty several sorts of deaths they tormented the poor people of God. In these hot times of persecution, many millions of Christians were destroyed. And yet this was so far from diminishing of their number, that it encreased their number: for the more they were oppressed and persecuted, the more they were encreased. And therefore some have well observed, that though *Julian* used all means imaginable to suppress them, yet he could never do it. He shut up all their Schools, that they might not have learning; and yet never did learning more flourish than then. He devised all manner of cruel torments, to terrifie the Christians, and to draw them from their holy faith: and yet he saw, that they encreased and multiplied so fast, that he thought it his best course at last to give over his persecuting of the Saints, not out of love, but out of envy, because that through his persecution they encreased. This was represented unto *Daniel* in a vision, *Dan. 2*. The Kingdom of Christ is set forth there by a little stone cut out of the Mountain without hands (without art or industry; without Engines, and humane helps) The stone was a growing stone, and although in all the ages of the world, there have been many hammers at work to break this stone in pieces; yet they have not, nor shall not prevail, but the little stone shall grow more and more, till it becomes a great Mountain, and fills the whole earth.

And let this suffice for Answer to the first Objection.

As they said once of the *Gracians* in the Epigramm whom they thought invulnerable, We sh^d not at them, but they fall not down, we wound them, but doⁿt kill them.

See Exod. 1.
10, 11, 12, 13.
Acts 8. &
Acts 14.

Dan. 2. 34, 35.

Object. 2.

I would justify the Lord, I would say he is righteous, though my house be burnt up: but I have lost my goods, I have lost my estate; yea, I have lost my all as to this world: and how then can I say the Lord is righteous? how can I justify that God, which has (even) stript me as naked, as the day wherein I was born, &c.

Answer.

To this I answer.

1

First, Didst thou gain thy estate by just, or unjust wayes and means? If by unjust wayes and means, then be silent before the Lord. If by just wayes and means, then know that the Lord will lay in that of himself, and of his Son, and of his Spirit, and of his Grace, and of Heavens glory, that shall make up all thy losses to thee. But,

2.

Secondly, Did you improve your estates for the glory of God, and the good of others, or did you not? If not, why do you complain? If you did, the reward that shall attend you at the long run, may very well bear up your spirits under all your losses. Consult these Scriptures, 1 Cor. 1. 15. 2 Cor. 9. 6. Eccles. 11. 1. Gal. 6. 7, 8. Isa. 32. 20. Isa. 55. 10. Prov. 11. 18. Rev. 22. 12. But,

3.

The Stars which have least circuit, are nearest the Pole, and men that are, least perplexed with business, are commonly nearest to God,

Thirdly, What Trade did you drive Christ-wards and Heaven-wards, and Holiness-wards? If you did drive either no Trade heaven-wards, or but a slender or inconstant Trade heaven-wards, and holiness-wards, never wonder that God by a fiery dispensation, has spoiled your Civil Trade. Doubtless there were many Citizens who did drive a close secret sinful Trade, who had their by-wayes and back-doors; some to uncleanness, others to merry meetings, and others to secret Gaming. Now if thou wert one of them that didst drive a secret Trade of sin; never murmur because thy house is burnt, and thy Trade destroyed, but rather repent of thy secret Trade of sin; and wonder that thy body is not in the grave, and that thy soul is not a burning in everlasting flames. Many there were in London, who had so great a Trade, so full a Trade, so constant a Trade, that they had no time to mind the everlasting concerns of their precious souls,

and

and the great things of Eternity. They had so much to do on Earth, that they had no time to look up to Heaven; as once the Duke of *Alva* told the King of *France*. *Sr. Thomas More* saith, there is a Devil called *negligium*, business, that carrieth more souls to Hell, than all the Devils in Hell beside. Many Citizens had so many Irons in the fire, and were cumbred about with so many things, that they wholly neglected the one thing necessary: and therefore it was but just with God, to visit them with a fiery Rod. Look, as much earth puts out the fire; so much worldly business puts out the fire of heavenly affections. Look, as the earth swallowed up *Korah, Dathan, and Abiram*; so much worldly business swallows up so much precious time, that many men have no leisure to secure their interest in Christ: to make their calling and election sure: to lay up treasure in Heaven; to provide for eternity: and if this have been any of your cases who are now burnt up, it highly concerns you to justify the Lord, and to say he is righteous, though he has burnt up your habitations, and destroyed your Trade. 'Tis sad when a crowd of worldly business, shall crowd God and Christ, and Duty out of doors. Many Citizens did drive so great a Publick Trade in their Shops, that their private Trade to Heaven was quite laid by. Such who were so busie about their Farm and their Merchandise, that they had no leisure to attend their souls concerns, had their City set on fire about their ears, *Matth. 22. 5.* But they made light of it (that is, of all the free, rich and noble offers of Grace and mercy that God had made to them) and went their wayes, one to his farm, another to his Merchandise, *Ver. 7.* But when the King heard thereof, he was wroth: and he sent forth his Armies (that is, the Romans) and destroyed those murderers, and burnt up their City. It is observable, that the Jews who were commanded six dayes to labour, were also commanded to offer Morning and Evening Sacrifice daily. They had their Morning Sacrifice when they entred upon their work; and they had their Evening Sacrifice when they ended their work. Their particular callings did not steal away their hearts from their general callings. The Jews divided

There were many who sacrificed their precious time either to *Morbus* the Minister of sleep, or to *Bacchus* the God of Wine, or to *Venus* the Goddess of Beauty: as if all were due to the Bed, the Tavern, and the Brothel-house. *Numb. 22. 32.*
2 Pet 1. 10.

See *Luke 14. 16. 22.*

Exod. 20. 9.
Vide Exod. 29. 38, 39.
Numb. 28. 3.
Deut. 6. 6, 7, 8.

W. emse Mor.
Law. p. 223.

divided the day into three parts, the first *ad Tephills, orationem*, to prayer: the second *ad Torah, legem*, for the reading of the Law; the third *ad Malicha, opus*, for the works of their lawful callings. Although they were dayes appointed for work; yet they gave God his part, they gave God a share of them every day. God who is the Lord of all time, hath reserved to himself a part of our time every day. And therefore mens particular callings ought to give way to their general calling. But alas, before London was in flames, many mens (Oh that I could not say most mens) particular callings swallowed up their general calling. The noise is such in a Mill, as hinders all intercourse between man and man: So many of the burnt Citiz. ns, had such a multitude of worldly bulineffes lying upon their hands, and that made such a noise, as that all intercourse between God and them was hindered. *Seneca* one of the most refined Heathens could say, I do not give, but only lend my self to my business. I am afraid this Heathen will one day rise in Judgement against those burnt Citizens, who have not lended themselves to their business, but wholly given up themselves to their business, as if they had no God to honour, no souls to save, no Hell to escape, nor no Heaven to make sure. Bur,

4.
Compare the
first and last
Chapters of
Job together.

Fourthly, *Job* lost all, and recovered all again: he lost a fair estate, and God doubles his estate to him. So *David* lost all, and recovered all again. 1 Sam. 30. 18. And *David* recovered all that the *Amalakites* had carried away, and *David* rescued his two wives. Ver. 19. And there was nothing lacking to them, neither small nor great, neither Sons nor Daughters, neither spoil, nor any thing that they had taken to them. *David* recovered all. Here the end was better than the beginning; but the contrary befell the *Amalekites*, who a little before had framed Comedies out of poor *Ziklaga* Tragedies. In the beginning of the Chapter you may see, that *David* had lost all that ever he had in the world. All the spoil that he had taken from others, were gone, his Corn gone, his Cattel gone, his Wives gone, and his City burnt with fire, and turned into a ruinous heap, so that he had not a house, a habitation

Verse 1, 2, 3,
4, 5.

habitation in all the world to put his head in : he had nothing left him, but a poor, grieved, maddened and enraged Army. The people spoke of stoning of him : but what was the event now? why *David* recovers all again. O Sirs, when a Christian is in greatest distress, when he hath lost all, when he is not worth one penny in all the world ; yet then he hath a God to go to at last. *David* encouraged himself in the Lord his God. A Christians case is never so desperate, but he hat still a God to go to. When a Christian has lost all, the best way to recover all again, is to encourage himself in the Lord his God. God sometimes strips his people of outward mercies, and then restores to them again those very mercies that he had stript them off. I have read a story of a poor man that God served faithfully, and yet was oppressed cruelly, having all his goods taken from him by an exacting Knight, whereupon in a melancholy humour, he perswaded himself, that God was dead, who had formerly been so faithful to him, and now (as he thought) had left him : It so fell out, that an old man met him, and desired him to deliver a Letter into the hands of his oppressor : upon the receipt and perusal of which, the Knight was so convinced, that immediately he confessed his fault, and restored the poor man his goods ; which made the poor man say, Now I see, that God may seem to sleep, but can never dye. If God has taken away all : yet remember, that God has a thousand thousand wayes to make up all thy losses to thee, which thou knowest not of ; therefore do'nt murmur, don't fret, do'nt faint, nor do'nt limit the Holy One of *Israel*. If thou madest no improvement of thy house, thy estate, thy Trade, then 'tis thy wisdom and thy work, rather to be displeased with thy self for thy non improvement of mercies, than to be discontented at that hand of Heaven, that hath deprived thee of thy mercies. Remember Oh ye burnt Citizens of *London*, that you are not the first that have lost your all. Besides the instances already cited, you must remember what they suffered in the tenth and eleventh Chapters of the *Hebrews* ; and you must remember that in the Ten Persecutions many thousands of the people of God were stript

Verse 6.

Remember that of *Zeno*, who said, he never failed better, than when he suffered shipwrack.

of their all: and so were very many also in the *Marian* dayes, who shrugs or complains of a common Lot? It was grace upon the Throne, that thou enjoyedst thy house, thy estate, thy Trade so long, and therefore it concerns thee to be rather thankful, that thy mercies were continued so long unto thee, than to murmur because thou art now stript of all. But,

5. Fifthly, When all is gone, yet mercy may be near, and thou not see it. When *Hagars* Bottle was empty, the Well of Water was near, though she saw it not. Mercies many times are never nearer to us, than when with *Hagar* we sit down and weep, because our bottle is empty, because our streams of mercy are dried up. The Well was there before, but she saw it not, till her eyes were opened. Though mercy be near, though it be even at the door, yet till the great God shall irradiate both the Organ and the object, we can neither see our mercies, nor suck the breasts of mercy. Christ the spring of mercy, the fountain of mercy, was near the Disciples, yea, he talked with the Disciples, and yet they knew him not. Look, as dangers are nearest to wicked men when they see them not, when they fear them not: As *Haman* was nearest the Gallows, when he thought himself the only man that the King would honour. And so when *Sisera* dreamed of a Kingdom, *Jael* was near with her Hammer and her Nail, ready to fasten him to the ground. And so when *Agag* said, Surely the bitterness of death is past; *Samuel* stood ready with his drawn Sword to cut him in pieces in *Gilgal* before the Lord. So when *Pharaoh* said, They are entangled in the Land, the Wilderness hath shut them in; I will pursue, I will overtake, I will divide the spoil, my Lust shall be satisfied upon them, I will draw my Sword, my hand shall destroy them. But presently God blows with his Wind, and the Sea covered them, and they sank as Lead in the mighty Waters. Soon after *Sennacherib* had sent a Blasphemous Letter to King *Hezekiah*, The Angel of the Lord went forth, and smote in the Camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpes: and within five and fifty dayes after *Sennacherib* himself was butchered by his own Sons. No
 sooner

Gen. 28. 19.

Luke 24. 15.

Esther 6.

Judges 4.

1 Sam. 15
32, 33.

Exod. 14. 3
Cha. 15. 9. 10.

Isaiah 37.

Tobit. 1. 21.

sooner had the people, as prophane Sycophants applauded *Herod*, and given him the honour due to God; but he was smitten by the Angel of the Lord, or eaten up of Worms, or with Vermin: with Lice, as his Grand-father *Herod* had been before him. *Roffinis* had a Cardinals Hat sent him; but his head was cut off before it came: the Ax was nearer his head, than his Hat. The Heathen Historian could not but observe, that as soon as *Alexander* the Great, had summoned a Parliament before him of the world, he was summoned himself by death, to appear before God in the other world. Now as you see by these instances, that dangers are nearest the wicked, when they see them not, when they fear them not; So mercies are very near to the people of God, when they see them not, when they expect them not. The *Israelites* found it so in *Afs* his time; and in *Jehosaphats* time; and in *Pharaohs* time, and in *Hezekiabs* time; and in *Esthers* time; and in the time of the Judges, as is evident throughout the Book of *Judges*. When there was but a handful of Meal in the Barrel, and a little Oyl in the Cruze, supply was at hand. Her Barrel and Cruze had no bottom, who out of a little gave a little. In all the Ages of the world, God has made that word good, *Isa. 41. 17. When the poor and needy seek water, and there is none; and their tongue faileth for thirst, I the Lord will bear them, I the God of Israel will not forsake them.* Verse 18. *I will open Rivers in high places, and Fountains in the midst of the Valleys: I will make the Wilderness a pool of water, and the dry land springs of water.* *Chrysostome* observes, That 'tis very delightful to the Mother to have her breasts drawn. Oh how much more then is it delightful to God, to have his breasts of mercy drawn! O Sirs, look as many times the Mothers breasts are drawn, and near the Child, though the Child sees them not: so Gods breasts of mercy are many times drawn, and near his people, and yet they see them not. Geographers write, that the City of *Syracuse* in *Sicily*, is so curiously scituated, that the Sun is never out of sight. Certainly the mercies of God are never out of sight, though sometimes the people of God are so clouded and benighted, that they can't see their mercies, though

Act. 12. 22, 23.

Psal. 126. 3.
2 Chron. 14.
Chap. 20.
Exod. 15.
2 Kings 19.
Esther 6. 8.
1 Kings 17. 12,
13, 14, 15, 16.

they are near them; yea, though they stand before them. But,

6.

Psa 71. 20, 21.

1 Sam. 25.

Gen. 24. 67.

Sixthly, I answer, That God many times by taking away some outward mercies, comforts and contentments, dos but make way for greater and better mercies to come in the room of those he has taken away. He took from *David* an *Abalom*, and gave him a *Solomon*: he took from him a scoffing *Michal*, and gave him a prudent *Abigail*. He took away from *Isaac* his Mother *Sarah*, and made up his loss by giving of him *Rebeckah* to wife. He took away much from *Job*, but laid twice as much in the room, of all the mercies that he had stript him off. The Lord many times takes away small mercies, to make room for greater mercies; and many times takes away great mercies, to make room for greater mercies, yea, the greatest of mercies. But,

7.

Seventhly and lastly, Though thou hast lost all thy outward comforts in this world, yet if thou art a believer, there are ten choice Jewels, that thou shalt never, that thou canst never lose.

1. Thou shalt never totally or finally lose thy God, *Hosea* 2. 19, 20.

2. Thou shalt never lose thy interest in Christ. Whatever thy outward losses are, yet thy interest in Christ still holds good. *Rom.* 8. 33. ult.

3. Thou shalt never lose the Spirit of Grace, *John* 14. 16. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*

1 Cor. 1. 8.
Luke 22. 32.

4. Thou shalt never lose the seed of Grace, the habits of Grace, 1 *John* 3. 9. *Whosoever is born of God, doth not commit sin,* (that is, doth not give himself over to a voluntary serving of sin: he dos not make a Trade of sin: he sins not totally, finally, maliciously, habitually, studiously, resolutely, wilfully, delightfully, deadly, *ἀμαρτίαν ἡ πᾶν*, he dos not make it his work to sin, he cannot follow his lusts, as a work-man follows his Trade) *for his seed remaineth in him.* The seed of God, the seed of Grace is an abiding seed.

5. Thou shalt never lose the forgiveness of thy sins (though thou maist lose the sense and assurance of thy forgiveness.)

Jer.

Jer. 31. 34. For I will forgive their iniquity, and remember their sin no more, Mich. 7. 19.

6. Thou shalt never lose thy interest in the Covenant of Grace, *Psa'. 89. 30. 35. Jer. 31. 31. 58. Isa. 54. 10.* Once in Covenant, and for ever in Covenant.

7. Thou shalt never lose thy union with Christ, *John 13. 1. 6.* In *John 17.* Christ prayed, that *we might be one, as he and his Father are one*; not essentially, nor personally, but spiritually, so as no other creature is united to God. There can be no Divorce between Christ and the believing soul. Christ hates putting away. Sin may for a time seemingly separate between Christ and the believer; but it can never finally separate between Christ and the Believer. Look, as it is impossible for the Leaven that is in the Dough, to be separated from the Dough after it is once mixed; for it turneth the nature of the Dough into it self; so it is impossible for the Saints ever to be separated from Christ; for Christ is in the Saints, as nearly, and as really, as the Leaven is in the very Dough. Christ and believers are so incorporated, as if Christ and they were one lump. Our nature is now joyned to God by the indissoluble tye of the Hypostatical Union in the second Person: and we in our persons, are joyned to God, by the Mystical indissoluble bond of the Spirit, the third Person. Our union with the Lord is so near, and so glorious, that it makes us one Spirit with him. In this blessed union, the Saints are not only joyned to the Graces and benefits which flow from Christ, but to the Person of Christ, to Christ himself, who is first given for us, and to us; and then with him, we receive all other spiritual blessings and favours.

8. Thou shalt never lose thy inward peace, either totally or finally. 'Tis true, by sin, and Satan, and the world, and divine withdrawals, thy peace may be somewhat interrupted, but it shall never be finally lost. The greatest storms in this life that beats upon a believer, will in time blow over, and the Sun of Righteousness, the Prince of Peace will

Shalom: Under this Word, the Jews comprehend all Peace, Prosperity, and happy Success.

Mal. 2. 16.

Luther.

1 Cor. 6. 17.

Rom. 8. 32.

1 Cor. 3. 21, 22, 23.

Psalms 30. 5.

Mal. 4. 2.

Isa. 9. 6.

שלווה

shine as gloriously upon him as ever, John 14. 27. *Peace I leave with you, (its bonum hereditamentum, a good inheritance) my peace I give unto you: not as the world giveth, give I unto you. My peace I give unto you; that is, that peace with God, and peace with conscience, that I have purchased with my blood, I give unto you. Men may wish me peace, but 'tis only Christ that can give me peace. The peace that Christ gives, is bottom'd upon his blood; upon his imputed righteousness; upon his Intercession, and upon a Covenant of Peace; and therefore it must needs be a lasting peace, an abiding peace. When a Tyrant thus threatned a Christian, I will take away thy house: the Christian replyed, Thou canst not take away my peace. When the Tyrant threatned to break up his School, the Christian answered, I shall still keep whole my peace. When the Tyrant threatned to confiscate all his goods, the Christian answered, yet there is no premunire against my peace. When the Tyrant threatned to banish him out of his own Countrey, the Christian replyed, yet I shall carry my peace with me.*

9. Thou shalt never lose thy Title to Heaven, Luke 12. 32. *Fear not little flock; (μικρὴν κοινότητα, here are two Diminutives in the Original: the word translated Flock, signifieth a Little Flock; but that the exceeding littleness of it might appear, Christ adds another word: so that the words in the fountain run thus, Fear not little little flock. And indeed in all the Ages of the world, the flock of Christ have been but little in their own eyes, and little in the worlds eyes, and little in their enemies eyes, and but little in comparison of that world of Wolves that has still surrounded them) for it is your Fathers good pleasure to give you the Kingdom. You need neither fear the loss of earthly things, or the want of earthly things; for you have a kind, a tender, a loving Father, whose pleasure 'tis, to give you the Kingdom, that is, the Heavenly Kingdom, that is prepared and reserved for you.*

10. and lastly, Thou shalt never lose thy Crown of Life, thy crown of Glory, thy incorruptible crown, thy crown of righteousness. 2 Tim. 4. 8. *Henceforth is laid up for me a crown*

Rev. 2. 10.
James 1. 12.
1 Pet. 5. 4.
1 Cor. 9. 25.

crown

crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearance. A Crown is the top of Royalty. Here it notes that everlasting glory that is laid up for the Saints. Now this Crown is called a Crown of Righteousness; partly, because 'tis purchased by the righteousness of Christ; and partly, because he is righteous that hath promised it; and partly, because it is a just and righteous thing with God, to crown them with glory at last, who have for his honour been crowned with shame and reproach in this world; and partly, because they come to this Crown, in the use of righteous ways and means. And this Crown is said to be laid up, to note our sure and certain enjoyment of it, as the Greek word *Ἀποκρίσις*, dos import. And let this much suffice for Answer to this second Objection.

I would justify the Lord, I would say he is righteous, though my house be burnt up, and I am turned out of all; but this troubles me, I have not an estate to do that good that formerly I have done. I was once full, but the Lord hath made me empty: I was once Naomi; i. e. beautiful: but now God has made me Marah; i. e. bitter; the Lord hath testified against me, and the Almighty hath afflicted me, and consumed me on every hand. I have fed the poor, I have clothed the naked, I have received them that were in bonds: The blessing of him that was ready to perish came upon me; but now, I can do little or nothing for others; and this troubles me.

Object. 3.

Ruth 1. 20,
21.

Job 29. 13.

I answer, Thy condition is no lower, than was the condition of Christ and his Apostles in this world. *Silver and Gold have we none.* Acts 3. 6. *Salvian* saith, that Christ is *Mendicorum maximus*, the greatest Beggar in the world, as one that shareth in all his Saints necessities. Both Christ and his followers when they were in this world, they were maintained by others. They had no Lands nor Lordships, but lived upon others costs. But of this before; therefore let this touch suffice here. But,

Answer.

Secondly, God many times in this life, repairs his peoples charity

2.

Matth. 19, 27,
28, 29, 30.
2 Cor. 9. 6.
to 14.
Heb. 6. 10.

Matth. 10. 42.

charity with interest upon interest. Their scattering is their encreasing: their spending is their lending: their layings out, are but layings up for themselves, Prov. 11. 24. *There is that scattereth, and yet increaseth.* Verse 25. *The liberal soul shall be made fat: and he that watereth, shall be watered also himself.* It is fabled of *Midas*, that what ever he touch'd, he turned it into Gold. This is most true of Charity; what ever the hand of Charity toucheth, it turneth it into Gold (be it but a cup of cold water) nay into Heaven it self. I have read of one, who having given somewhat to a poor man, and considering with himself, whether he had not injured himself, by giving beyond his ability; presently corrected himself with those thoughts, that he had lent it to one, that would pay well again; and within an hour after, he had it restored above sevenfold, in a way which he never thought of. However God may carry it towards his people in this world, yet he will be sure to repay their charity in that other world. It is storied of one *Evagrius* (in *Cedrenus*) a rich man who lying upon his death-bed, and being importuned by *Sinesius* the Bishop, to give something to charitable uses, he yielded at last to give three hundred pounds; but first took Bond of the Bishop, that it should be payed him in another world (according to the promise of our Saviour with a hundred fold advantage) and the very next night after his departure, he appeared to the Bishop, delivering the Bond cancelled, and fully discharged; thereby acknowledging, that what was promised was made good. It is probable, that the relation is fabulous. But this is certain, viz. That one dayes being in Heaven, will make us a sufficient recompence for whatsoever we have given, or do give, or shall give in this world. But,

3.

Thirdly, If the constant frame and disposition of your hearts be, to do as much good as ever you did, or more good than ever you did, then you may be confident, that the Lord accepts of your will for the deed, 2 Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* God prefers a willing mind, before a worthy work. God measures all his people;

people, not by their works, but by their wails. When the will is strongly enclined and byassed to works of charity, so that a man would faine be a giving to the poor, and a supplying the wants and necessities of the needy; but can't for want of an estate; in this case God accepts of the will for the deed. *David* had a purpose and a will to build God a house, and God took it so kindly at his hands, that he dispatches an Embassadour to him, to tell him, how highly he resented his purpose and good will, to build him a house. The Widows will was in her two mites which she cast into Gods Treasury; and therefore Christ sets a more honourable value upon them, than he dos upon all the vast summs that others cast in. Many Princes and Queens, Lords and Ladies are forgotten, when this poor Widow, who had a will to be nobly charitable, has her name written in letters of Gold, and her charity put upon record for all eternity. The King of *Persia* did lovingly accept of the poor mans handful of water, because his good will was in it, and put it into a Golden Vessel, and gave the poor man the Vessel of Gold. And do you think, that the King of Kings will be out-done by the King of *Persia*? Surely no. But,

2 Chron 6. 8

Mark 12. 41;
42. 43. 44.

4.

Fourthly, and lastly, As there are more wayes to the Wood than one; so there are more wayes of doing good to others than one. If thou canst not do so much good to others as formerly thou hast done, by thy Purse; yet thou maist do more good to others, than ever yet thou hast done, by thy Pen, thy Parts, thy Prayers, thy Gifts, thy Graces, thy examples. Though thou art less servicable to their bodies; yet if thou art more serviceable than ever to their souls. Thou hast no reason to complain: there is no love, no compassion, no pity, no charity, no mercy to that, which reaches immortal souls, and which will turn most to a mans account in the great day of our Lord Jesus.

I would justifie the Lord, I would say he is righteous, though my house be burnt up, and I am turned out of all; but God has punished the righteous with the wicked (if not more than the wicked) this fiery Rod has fallen heavier upon many Saints, than

Object. 3.

X x

upon

upon many sinners, &c. How then can I justifie God? How then can I say, that the Lord is righteous? &c.

Ans^r. I.

Gen. 1. 12.

Gen. 26.

Gen. 42.

2 Sam. 21. 1.

1 Kings 18. 2.

Math. 5. 4, 5.

Ecclef. 9. 2.

*Communia esse
voluit, &c.
commoda pro-
phanis, &c.
Incommoda
suis. Tertul.*

2.

Psalm 77. 19.

Rom. 11. 33.

Psalm 97. 2.

Psalm 36. 6.

In all the Ages of the world, Gods dearest children have been deep sharers with the wicked in all common calamities. *Abraham* and his Family were by Famine driven into *Ægypt* as well as others. And *Isaac* and his Family, were by Famine driven into the *Philistins* Countrey, as well as others. And *Jacob* and his Family, by Famine were driven into *Ægypt* as well as others. And in *David's* time, there was a Famine for three years: And in *Elijah's* time there was a sore Famine in *Samaria*. The difference that God puts between his own and others, are not seen in the administration of these outward things. *All things come alike to all*: there is one event to the righteous and to the wicked, to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and he that sweareth, as he that feareth an Oath? The priviledges of the Saints lye in temporals, but in spirituals and eternals; else Religion would not be a matter of faith, but sense: and men would serve God, not for himself, but for the gay and gallant things of this world. But,

Secondly, There are as many Mysteries in Providences, as there are in Prophecies: and many Texts of Providence are as hard to understand, as many Texts of Scriptures are. *Gods way is in the Sea, his paths are in the great waters, and his footsteps are not known. His judgements are unsearchable, and his ways are past finding out.* And yet when clouds and darkness are round about him; *righteousness and judgement are the habitation of his Throne.* When his Judgements are a great deep; yet then his righteousness is like the great Mountains. There are many Mysteries in nature, and many mysteries of State which we are ignorant of; and why then should we wonder, that there are many mysteries in Providence, that we do not understand. Let a man but seriously consider, how many possible deaths lurk in his own bowels, and the innumerable Hosts of external dangers, which beleaguers him on every side; how many invisable Arrows fly about

about his ears continually; and yet how few have hit him, and that none hitherto have mortally wounded him; and it will doubtless so far affect his heart, as to work him to conclude, that great, and many, and mysterious, are the Providences that daily attend upon him. *Vives* reports of a Jew, that having gone over a deep River on a narrow plank in a dark night, and coming the next day, to see what danger he had escaped, fell down dead with astonishment. Should God many times but open to us, the mysteriousness of his Providences, they would be matter of amazement and astonishment to us. I have read, that *Marcia* a Roman Princess being great with child, had the Babe in her killed with lightning, she her self escaping the danger. What a mysterious Providence was this? Gods Providence towards his Servants, is as a wheel in the midst of a wheel; whose motion, and work, and end in working, is not discerned by a common eye. The actions of Divine Providence are many times so dark, intricate and mysterious, that it will pose men of the most raised parts, and of the choicest experiences, and of the greatest Graces, to be able to discern the wayes of God in them. There are many mysteries in the works of God, as well as in the word of God. But,

Thirdly, Sometimes Gods own people sin with others, and therefore they smart with others. Thus *Miser* and *Aaron* sinned with others, and therefore they were shut out of *Canaan*, and their Carcasses fell in the Wilderness as well as others. *Psal.* 106. 35. *They were mingled among the Heathen, and learned their works.* Verse 40. *Therefore was the wrath of the Lord kindled against his people, insomuch, that he abhorred his inheritance.* *Jer.* 9. 25, 26. *Behold the dayes come, saith the Lord, that I will punish all them which are circumcised, with the uncircumcised. Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the Wilderness: for all these Nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.* Such as were outwardly, but not inwardly circumcised, should be sure to be punished in the day of Gods wrath, with those who were neither inwardly nor outwardly circum-

I have read of a Father and his Son, who being shipwrackt at Sea, the Son failed to shoar upon the back of his dead Father. What a strange mysterious Providence was this!

Pict. Nat. Hist. lib. 2. cap. 51.

Ezek. 1. 16.

3.

Numb. 20.

Vid. Rom. 2. 28, 29.

Ezek. 9. 6.
Rev. 18. 4.
1 Pet. 4. 17.

2 Chron. 32.

4.
2 Sam. 24. 10.
10. 18.

Gen. 14. 12 16.
Common calamities make no discrimination between persons and persons, or houses and houses. All common Judgements work according to their commission, and according to their nature, without distinguishing the righteous from the wicked.

5.

Zech. 13. 9.
Ecc. 8. 12, 13.

cised. When the good and the bad joyn in common provocations, no wonder if they suffer in common desolations. Though gross impieties, like Puch or Gunpowder enrages the fire: yet the sins, the infirmities of Gods people, add to the flame. Not only *Manass's* his blood-shed, but also good *Hazkiah's* pride and vanity of spirit, boasting and glorying in his worldly riches, brought on the *Babylonish* Captivity upon the Jews. But,

Fourthly, The people of God many times suffer in common calamities, as they are parts and members of that Politick body that is punished. The sins of a City, a Society, a Company, or a Nation, may involve all the members in the same Judgement. Though *Lot* was not guilty of the sins of *Sodom*; yet *Lot* was carried away in the Captivity of *Sodom*, as co-habiting with them. And so though many of the precious Servants of the Lord in *London*, were not guilty of those gross impieties, that their neighbours were guilty of; yet co-habiting either with them, or near them, they were burnt up and destroyed with them. *Achans* Family were not guilty of *Achans* Sacriledge, and yet *Achans* Family were destroyed for *Achans* Sacriledge. The burning of *London* was a National Judgement; and this National Judgement, was the product of National sins, as I have formerly proved. Now mark, though the people of God may be personally innocent, yet because they are members of a nocent body, they are liable to undergo the temporal smart of National Judgements. Doubtless a whole City may be laid desolate for the wickedness of one man, or of a few men, that dwelleth in it, Ecc. 9. 18. *One sinner destroyeth much good.* But,

Fifthly, When good men who can't be justly charged with publick sins, do yet fall with wicked men by publick judgements, you must remember, that God has several different ends, in inflicting one and the same Judgements, both upon the good and upon the bad. The mettal and the dross go both into the fire together, but the dross is consumed, and the mettal refined. The stalk and the ear of corn, fall upon the threshing floor, under one and the same Flayl; but the one is shattered in pieces, the other is preserved. From one
and

and the same Olive, and from under one and the same Press, is crused out both Oyl and diegs, but the one is turn'd up for use, the other thrown out as unserviceable. The same Judgements that befall the wicked, may befall the righteous, but not upon the same accompt. The righteous are cast into the Furnace for tryal; but the wicked for their ruine. The righteous are signally sanctified by fiery dispensations, but the wicked are signally worsened by the same dispensations. The very self same Judgement that is as a Load-stone to draw the righteous towards Heaven, will be as a Mill-stone to sink the wicked down to Hell. The Pillar of fire that went before *Israel*, had a light side and a dark side; the light side was towards Gods people, and the dark side was towards the *Egyptians*. The flames of *London* will prove such a Pillar both to the righteous and the wicked, That will certainly be made good upon the righteous and the wicked, whole habitations have been destroyed by *London* flames: that the Greek Epigramm speaks of the Silver Ax the Ensign of Justice.

Ier. 24. 1, 2,
3, 5.

Exod. 14. 20.

*That Sword that cuts the bad in Twain,
The good doth wound and heal again.*

Those dreadful Judgements that have been the Ax of Gods revenging Justice, to wound and break the wicked in pieces, shall be righteous mens cures, and their Golden restoratives. But,

Sixthly and lastly, God sometimes wraps up his own people with the wicked in desolating Judgements; that he may before all the world wipe off that reproach, which Atheists and wicked men are apt to cast upon him, as if he were partial, as if he were a respecter of persons; and as if his wayes were not just and equall. God to stop the mouth of iniquity, the mouth of blasphemy, hath made his own people as desolate as others by that fiery calamity that has past upon them. Such men that have been eye witnesses of Gods impartial dealing with his own people in those dayes when *London* was in flames, must say, that God is neither partial

6.

Ezek. 18. 25.
29.
Chap. 33. 20.

nor fond. And let thus much suffice, by way of Answer to this Objection.

3.
Luke 21. 19.

Lev. 10. 2, 3.
The Hebrew word *Dawa*, signifies silence, or stillness: it signifies a staying of the heart, a quieting of

the mind. *Aarons* mind was quiet and still: all his unruly affections and passions, were stilled and allayed. *Okaste* observes, that *Josuah* in speaking to the Sun *Stand still in Gibeon*, useth the same word דָּוָה that is here used. *Joshua* 12. 10. So that this Phrase, *Aaron held his peace*, imports thus much, That *Aaron* stood still, or stayed from further vexing, or troubling, or disquieting of himself; though at first his heart was in a strange violent motion, yet he recovers himself, and stands still before the Lord.

1. That he had lost two of his Sons, yea, two of his eldest Sons together at a clap.

2. These two were the most honourable of the Sons of *Aaron*: as we may see, *Exod.* 24. 1. in that they only with their Father and the seventy Elders are appointed to come up to the Lord.

3. They were cut off by a sudden and unexpected death, when neither themselves nor their Father, thought their ruine had been so near. What misery to that of being suddenly surprized by a doleful death?

4. They were cut off by a way which might seem to testify Gods hot displeasure against them: for they were devoured by fire from God. They sinned by fire, and they perished by fire. Look, as fire came from the Lord before in mercy; so now fire is sent from the Lord in Judgement. Certainly the manner of their death, pointed out the sin for which they were smitten. Now what Father had not rather

ther. lose all his children at once, by an ordinary stroke of death, than to see one of them destroyed by Gods immediate hand in such a terrible manner.

5. They were thus smitten by the Lord on the very first day of their entering upon that high honour of their Priestly Function; and when their hearts were doubtless full of joy, now to be suddenly thunder-struck in such a Sun-shine day of mercy, as this seemed to be, must needs add weight to their calamity and misery.

6. They were cut off with such great severity for a very small offence, if reason may be permitted to sit as Judge in the case. They were made monuments of divine vengeance only for taking fire to burn the Incense, from one place, when they should have taken it from another. And this they did (say some) not purposely, but through mistake, and at such a time, when they had much work lying upon their hands, and were but newly entred upon their new employment. Now notwithstanding all this *Aaron* held his peace. It may be, at first, when he saw his Sons devoured by fire, his heart began to wrangle, and his passions began to work: but when he considered the righteousness of God on the one hand, and the glory that God would get to himself on the other hand; he presently checks himself, and layes his hand upon his mouth, and stands still and silent before the Lord. Though it be not easie in great afflictions with *Aaron*, to hold our peace; yet it is very advantageous: which the Heathens seemed to intimate, in placing the Image of *Angerona*, with the mouth bound upon the Altar of *Vulcania*, to shew, that they do prudently and patiently bear, and conceal their troubles, sorrows and anxieties, they shall attain to comfort at last. What the Apostle saith of the distressed *Hebrews*, after the spoyling of their goods, *Ye have need of patience*: the same I may say to you, who have lost your house, your Shops, your Trades, your all: you have need yet, you have great need of patience. Though thy mercies are few, and thy miseries are many; though thy mercies are small, and thy miseries are great; yet look that thy spirit be quiet, and that thou dost sweetly acquiesce in the will

Heb. 10. 34.
36.

Plalm 39. 9.
See my Mate
Christians, under the smart-
ing rod, where the excellency
of patience & the evil of im-
patience, is largely set
forth.

will of God. Now God hath laid his fiery Rod upon your backs, it will be your greatest wisdom to lay your hands upon your mouths, and to say with David, *I was dumb, I opened not my mouth, because thou didst it.* To be patient and silent under the sharpest Providences, and the forest Judgements, is as much a Christians glory, as it is his duty. The patient Christian feels the want of nothing. Patience will give contentment in the midst of want. No loss, no cross, no affliction will sit heavy upon a patient soul. *Dionysius* saith, that this benefit he had by the study of Philosophie, viz. That he bore with patience, all those alterations and changes that he met with in his outward condition. Now shall Nature do more than Grace? Shall the study of Philosophy, do more than the study of Christ, Scripture, and a mans own heart? But,

4.

The fourth Duty that lyes upon those who have been burned up, is to set up the Lord in a more eminent degree than ever, as the great object of their fear. Oh how should we fear and tremble before the great God, who is able to turn the most servicable and useful creatures to us, to be the means of destroying of us, H. b. 12. 28. *Let us have grace whereby we may serve God acceptably, with reverence and godly fear.* Verse 29. *For our God is a consuming fire.* Here are two Arguments to work the Saints to set up God as the great object of their fear. The first is drawn from the terrible-ness of Gods Majesty, *He is a consuming fire.* The second is drawn from the relation which is between God and his people, *Our God.* What a strange Title is this of the great God, that we meet with in this place? and yet this it one of the Titles of God, expressing his nature, and in which he glories; that he is called a consuming fire. These words *God is a consuming fire*, are not to be taken properly, but metaphorically. Fire we know, is a very terrible and dreadful creature: and so may very well serve, to set forth to us the terrible-ness and dreadful-ness of God. Now God is here said to be a consuming or devouring fire. The word in the Original, κατακαίων, is doubly compounded, and so the signi-
fication

fication is augmented and increased, to note to us the exceeding terribleness of the fire that is here meant. When God would set forth himself to be most terrible and dreadful to the sons of men, he dos it by this resemblance of fire, which of all things is most terrible and intolerable, Deut. 4. 24. *For the Lord thy God is a consuming fire; even a jealous God.* The Hebrew word *אכל* that is here rendered *consuming*, doth properly signifie *devouring* or *eating*; it comes from *אכל*, which signifies to *devour* and *eat*; and by a Metaphor it signifieth to *consume* or *destroy*. God is a devouring fire, a eating fire, and sinners, and all they have, is but bread and meat for divine wrath to feed upon, Deut. 9. 3. *Understand therefore this day, that the Lord thy God is he, which goeth before thee as a consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.* What more violent, what more irresistible, what more terrible, than fire? O how much therefore dos it concern us, to set up that God, as the great object of our fear, who hath armed and commanded this dreadful creature the fire, to destroy us in many, or in most of our outward concernments as to this world! Jer. 10. 11. *At his wrath the earth shall tremble, and the Nations shall not be able to abide his indignation.* Job 13. 11. *Shall not his Excellency make you afraid, and his dread fall upon you?* Psal. 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgements.* Hab. 3. 5. *Before him went the Pestilence, and burning coals went forth at his feet.* Verse 16. *When I heard my belly trembled, my lips quivered at the voice: rottenness entered into my bones, and I trembled in my self, that I might rift in the day of trouble.* Ah London, London, it highly concerns thee to tremble and quiver, and stand in awe of that great and glorious God who hath sent so many thousands to their long homes by a sweeping Pestilence, and who hath by a dreadful fire turned thy ancient Monuments, and thy stately buildings into a ruinous heap. That Christian is more worth than the Gold of Opbir, who fears more the hand that hath laid on the fiery Rod, than the Rod it self. That prudent and faithful Coun-

See Psal 503.
Isa. 33. 14.
Deut. 28. 58.

fel which the Prophet *Isaiah* gives, should alwayes lye warm upon every burnt Citizens heart, *Iſa. 8. 13. Sanctifie the Lord of Hoſts himſelf, and let him be your fear, and let him be your dread. But,*

5.

The Poets
bring in the
feigned Gods,
each one con-
tent with his
own Office
and Eſtate:
Mars with
War, *Mineva*
with Sciences,
Mercury with
Eloquence,
Cupid with
Love, *Jupiter*
with Heaven,
and *Pluto*
with Hell.

2 Cor. 5. 1.

The fifth Duty that lyes upon thoſe who have been burnt up, is to be contented with their preſent condition. When a mans mind is brought down to his means, all is well. Contentation of mind under all the turns and changes of this life, makes a Believer Matter, both of the little and great world of unruly deſires within himſelf, and of temptations in the world without. Contentment in a mans preſent condition, will yield him a little Heaven in the miſt of all the great Hells that he meets with in this world. Contentation is a hidden treasure, that the Believer will carry with him to the third Heaven; where an exceeding weight of glory and contentation, with full ſatisfaction to his deſires, will be added to that little ſtock of contentment that he has obtained in this world. Contentation in every condition, is no other but the Houſe of God, and the gate of Heaven (as *Jacob* once ſpeaks of that gracious manifeſtation of God, *Gen. 28*) God dwells in a contented heart, and a contented heart dwells in God. Contentment is that Porch, wherein the Believer waits for an entrance into an houſe not made with hands, but one eternal in the Heaven. O labour much with God, that your hearts may be brought fully under the power of theſe divine commands. *1 Tim. 6. 8. Having food and rayment, let us be therewith content. Heb. 13. 5. Let your converſation be without covouſneſs, (or without the love of Silver, as the Greek word ſignifies) and be content with ſuch things as you have. Contenti præſentibus.* So *Beza* and others, be content with things preſent. The believing Hebrews had been plundered of all they had in this world (when the Apoſtle gave forth this Royal command *Heb. 10. 34.*) and yet the Apoſtle requires them to be content. 'Tis as much the duty of a Chriſtian, to be content when he has nothing, as when all the world ſmiles upon him. Chriſtians are Souldiers, Strangers, Travellers, Pilgrims,

Pilgrims, and therefore it concerns them to make shift with little things, yea, with any thing in this world. The *Israelites* had no gay clothes, nor no new clothes in their wilderness condition; but God made their old clothes, to be all clothe to them: and that was enough. *Jacob* did not indent with God for Junkets or Ornaments, but for food and rayment Gen. 28. 20. *If God will give me bread to eat and rayment to put on, then shall the Lord be my God.* Nature is content with a little, Grace with less: though nothing will satisfie those mens hearts, whose lusts are their Lords. We shall never want a penny in our Purfes to bear our charges till we get to Heaven: and therefore let us be content with our present portion in this world. Phil. 4. 11, 12. *I have learned in whatsoever estate I am therewith to be content. I know how to be abased: and I know how to abound: every where, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.* In these words you have first the vicissitude of *Pauls* outward condition: at one time he abounds, at another he is abased: at one time he is full, and at another time he suffers need. 2. You have the sweet and gracious compofure of his spirit, and this is expressed in two singular acts. The first is his contentation of mind in all conditions. *I have learned in whatsoever estate I am therewith to be content.* The second is his prudent and pertinent comportment with his present condition; *I know both how to be abased, and how to abound.* 3. You have the way how he attained this contentation of mind in all conditions; I have learned (saith he) I am instructed: this lesson of contentment, he did not learn, at the feet of *Dr. Gamaliel*, but in the School of *Jesus Christ*. Contentment in every condition, is too high a lesson, for any effectually to teach, but *Jesus Christ*. O Sirs, in the grave it is all one, who hath had all, and who hath had none. What folly is it, to lay up goods for many years, when we cannot lay up one day for the enjoyment of our goods? *Christ* (who never mis-called any) calls him fool, who had much of the world under his hands, but nothing of God, or Heaven in his heart. *Zopirus the Persian* was contented to su-

slain the cutting off his Nose, and Ears, and Lips, to further the enterprife of his Lord *Darius* against proud *Babylon*. So Christians should be contented to be any thing, to do any thing, or to suffer any thing, to further or promote the glory of God in this world. All this whole world is not proportionable to the precious soul. All the riches of the *Indies* cannot pacifie conscience, nor secure eternity, nor prevent death, nor bring you off in the day of Judgement: and therefore be contented with a little. All the good things of this world, are but cold comforts: they cannot stretch to eternity: they will not go with us into another world; and therefore why should the want of such things, either trouble our thoughts, or break our hearts. The whole world is but a Paradise for fools: 'tis a beautiful, but deceitful Harlot: 'tis a dreamed sweetness, and a very Ocean of Gall. There is nothing to be found in it, that has not mutability and uncertainty, vanity and vexation stamp't upon it. And therefore he can't be happy, that enjoys it; nor he miserable, that wants it. And why then should not he be contented, that has but but a little of it? The greatest outward happiness, is but honied poison: and therefore don't shrug nor faint, because thou hast but little of the world. All thy crosses and losses shall be so tempered by a hand of Heaven, as that they shall become wholesome Medicines; they shall be steps to thy future glory; they are thy only Hell, thy Heaven is to come. And therefore be contented in the midst of all thy sorrows and sufferings. Remember that many times they who have most of the world in their hands, have least of God, of Christ, of the Spirit, of Grace, of Heaven in their hearts. And remember that a man were better to have much of God with a little of the world, than to have much of the world, with a little of God. God alone is a thousand thousand felicities, and a world of happiness, the only life and light. *Algerius* the Martyr, being swallowed up in a sweet fruition of God, found more light in his Dungeon, than was without in all the world. O Sirs if upon casting up of your accounts for another world, you find that Heaven is your home, the world your footstool, the Angels your

'Tis only an infinite good, and infinite God, that can fill and satisfy the soul of man.
Plato could say, The mind is not satisfied nor quieted, till it return thither from whence it came.

your Attendants, your Creator, your Father, your Judge, your Brother, the Holy Spirit your comforter; if you find that God is ever with you, ever before you, ever within you, ever round about you, and ever a making of provision, more or less for you, why should you not be contented with your present condition, with your present proportion, be it more, or be it less? But,

6.

The sixth Duty that lyes upon those who have been burnt up, is to mourn, to lye low, to keep humble under this dreadful Judgement of fire, under this mighty hand of God. When *Zicklag* was burnt by the *Amalekites*, *David* and the people lifted up their voices and wept until they had no power to weep. They wept their utmost: they wept themselves even blind. They did not Stoically slight that fiery Rod, but prudently laid it to heart. Tears are called the blood of the soul. Now a shower of tears, a shower of blood they poured out to quench those flames that the *Amalekites* had kindled. When they saw their City laid desolate by fire, their sorrow was so great, that they were over-burthened with the weight of it: And therefore they sought ease, in venting their sorrow in a shower of tears. And so when *Nebemiah* understood, that the wall of *Jerusalem* was broken down, and the gates thereof were burnt with fire, he sat down and wept, and mourned certain dayes. Some Authors report, that the Jews to this day come yearly to the place where *Jerusalem*, the City of their fathers stood (which was by *Titus* and *Adrian* destroyed by fire and sword) and upon the day of the destruction of it weep over it. Oh how well dos it become all burnt Citizens to stand and weep over the ashes of *London*, and greatly to abase themselves under that mighty hand of God that has been lifted up against them, 1 Pet. 5. 6. *Humble your selves under the mighty hand of God, that he may exalt you in due time.* Ah

1 Sam. 30. 1,
2, 3, 4.

Neh. 1. 3, 4.

Nazianzen. ad
Hieron. &c.

Deut. 8. 16.
Lev. 26. 40,
41, 42.
Luke 14. 11.
Dan. 5. 22.
Augustine saith
that the first,

second and third Virtue of a Christian, is humility. If I were asked (saith he) what is the readiest way to attain true happiness, I would answer, the first, the second, the third thing is, humility, humility, humility: As often as I was asked, I would say humility. Humility doth not only entitle to happiness, but to the highest degree of happiness, Matth. 18. 4.

London,

London, London, how hath the mighty hand of the Lord been lifted up against thee? how hath he by flames of fire laid all thy glory in the dust? The Lord by Fire, Sword and Pestilence, hath greatly humbled thee: And O when shall it once be, that thou wilt be humble under the mighty hand of God! 'Tis one thing to be humbled by Judgements; 'tis another thing to be humble under Judgements. There have been many Nations, Cities, and particular persons, who have been greatly humbled by amazing and astonishing Judgements; who yet never had so much grace as to lye humble under those Judgements. When Gods hand is lifted up very high, he expects that our hearts should fall very low. To be poor and proud, is to be doubly miserable. If mens spirits are high, when their estates are low; the next blow will be more dreadful. God has laid our habitations in dust and ashes, and he expects that we should even humble our selves in dust and ashes. The only way to avoid Cannon-shot, is to fall down flat on the ground: The Application is easie. Humility exalteth: he that is most humble, shall be most honourable. *Moses* in his Wilderness-condition was the meekest man on earth, and God made him the most honourablest; calling him up unto himself in the Mount, and making of him the Leader of his people *Israel*. *Gideon* was very little in his own eyes, *The least in his Fathers house* in his own apprehension; and God exalted him, making him the deliverer of his *Israel*. He that is little in his own account, is always high in Gods esteem. When one asked the Philosopher, What God was a doing? he answered, That his whole work was to lift up the humble, and cast down the proud. Those brave creatures the Lyon and the Eagle were not offered in Sacrifice unto God, but the poor Lamb and Dove was offered in Sacrifice: to note to us, that God regards not your brave high, lofty spirits, and that he is all for such that are of a Dove-like, and a Lamb-like spirit. They say if dust be sprinkled upon the wings of Bees, their noises, humming, and risings will quickly cease. The Lord in the late fiery dispensation, has sprinkled dust and ashes upon us all. And Oh that our proud noises, hummings and risings

risings of heart might cease from before the Lord, who is risen out of his holy place. Ah *London, London*, thou hast been proud of thy Trade, and proud of thy Strength, and proud of thy Riches, and proud of thy stately Buildings and Edifices, but God has now laid all thy glory in dust and ashes. And therefore it highly concerns thee to humble thy self under the mighty hand of God. God has abased thee, and therefore make it thy work to be base in thine own eyes. When *Nehemiah* understood that the *Chaldeans* (who were a generation of Idolaters) had made *Jerusalem* desolate by Fire, he greatly humbled himself under the mighty hand of God. He looked through all active causes to the efficient cause; and accordingly he abased himself before the Lord: as you may see *Neh. 1. 3, 4.* And they said unto me, the remnant that are left of the Captivity there in the Province, are in great affliction and reproach: the Wall of *Jerusalem* also is broken down, and the Gates thereof are burnt with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted and prayed before the God of Heaven. When *Nehemiah* heard, that the Wall of *Jerusalem* was broken down, and that the gates thereof were burnt with fire, his grief was so great, that he could not stand under it: and therefore he sits down and weeps. Who is there that is a man, that is an *Englishman*, that is a Christian, that is a Protestant, that can behold the Ruines of *London*, and not (at least the frame of his Spirit) sit down and weep over those Ruines? The way of wayes to be truly, yea, highly exalted, is to be thoroughly humbled. The highest Heavens and the lowest hearts, do both alike please the most high God. God will certainly make it his work to exalt them, who make it their great work to abase themselves. Such who are low in their own eyes, and can be content to be low in the eyes of others, such are most high and honourable in the eye of God, in the esteem and account of God. The lowly Christian is alwayes the most lovely Christian. Now God hath laid your City low, your all low, he expects, that your hearts should lye low under his mighty hand. All the world cannot long keep up those

There is nothing more evident in History, than this, viz. That those dreadful fires that have been kindred amongst the Christians, have been still kindred by Idolatrous hands.

Isaiah 57. 15.

men.

men, who do'nt labour to keep down their hearts under Judgements inflicted, or Judgements feared. Remember the sad Catastrophe of *Herod the great*, of *Agrippa the great*, of *Pompey the great*, and of *Alexander the great*. If your spirits remain great under great Judgements, 'tis an evident sign, that more raining Judgements lye at your doors. But,

7.

Job 1. 21.

*Drexellius in
his Gymnasium
Patient'æ.*

1 Sam. 30. 1,
2, 3, 6.

Psal. 148. 14.
Ephes. 2. 13.

2 Cor. 6. 18.

Heb. 10. 34.

The seventh Duty that lyes upon those who have been burnt up, is to bless a taking God, as well as a giving God: 'tis to encourage themselves in the Lord their God, though he has stript them of all their worldly goods. Thus did *Job* when he had lost his all: *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.* One brings in holy *Job* standing by the ruined house, under whose Walls his ten Children lay dead and buried, and lifting up his heart and hands towards Heaven, saying, *Naked came I out of my Mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away: Blessed be the name of the Lord. Ecce spectaculum (sayes he) dignum ad quod respiciat intentus operi suo Deus.* Behold a spectacle, a spectacle worthy of God himself, were he never so intent upon his work in Heaven, yet worthy of his cognizance! When *Ziklag* was burnt with fire, and *David* plundered by the *Amalekites*, and his Wives carried captive, yet then he encouraged himself in the Lord his God. *His God*, notes 1. His nearness and dearness to God. Saints are very near and dear to God. 2. *His God*, notes his Relation to God. God is the Saints Father. 3. *His God*, notes his right to God. Whole God is the believers. All he has, and all he can do is the believers. From these and such other like considerations, *David* encouraged himself in the Lord his God, when all was gone, and so should we. So the believing *Hebrews* took joyfully the spoiling of their goods (whether by fire, or plundering, or otherwise is not said) knowing in themselves, that they had in Heaven a better and more enduring substance. And to this duty *James* exhorts, *James 1. 2. Count it all joy my brethren when you fall into divers temptations, (or tribulations, or afflictions.)*

ons.) A Christian in his choicest deliberation ought to count it all joy when he falls into divers tribulations. The words are emphatical, the Apostle doth not say, be patient or quiet when you fall into divers temptations or afflictions, *but be joyful*. Nor the Apostle doth not say, be joyful with a little joy; but be *joyful with exceeding great joy*. All joy is full joy; all joy is perfect joy. And this becomes the Saints when they fall, or are begirt round not with some, but with divers; that is, with any kind of affliction or tribulation. An omnipotent God will certainly turn his peoples misery into felicity. And therefore it concerns them to be divinely merry in the midst of their greatest misery. Oh that all burnt Citizens would seriously consider of these three things.

The words are
an Hebraism.

1. That this fiery Rod has been a Rod in a Fathers hand.

2. That this fiery Rod shall sooner or later be like *Aarons* Rod, a blooming Rod. Choice fruit will one day grow upon this burnt Tree *London*. No man can tell what good God may do *England* by that fiery Rod that he has laid upon *London*.

3. That this fiery Rod that has been laid upon *London*, has not been laid on 1. According to the greatness of Gods anger. Nor 2. According to the greatness of his power. Nor 3. According to the strictness of his justice. Nor 4. According to the demerits of our sins. Nor 5. According to the expectations of men of a Romish faith; who 'tis to be feared, did hope to see every house laid desolate, and *London* made an *Aeldams*, a Field of Blood. Nor 6. Accordingly to the extensiveness of many of your fears: for many of you have feared worse things than yet you feel. Now upon all these considerations how highly dos it concern the people of God, to be thankful and cheerful; yea, and to encourage themselves in the Lord under that fiery dispensation that has lately past upon them.

Acts I. 19.

Quest.

But what is there considerable in God to encourage the soul under heavy crosses, and great losses, and fiery tryals.

Answer.

Dan. 3. 24, 25.

First, There is his gracious, his special and pecular presence. Psalm 23. 4. *Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.* Psal. 91. 15. *He shall call upon me and I will answer him: I will be with him in trouble.* Oh the precious presence of God with a mans spirit, will sweeten every fiery dispensation, and take off much of the bitterness and terribleness of it. In the gracious presence of God with our spirits, lyes, 1. Our greatest Happiness. 2. Our greatest Honor. 3. Our greatest profit and advantage. 4. Our greatest joy and delight. 5. Our greatest safety and security. The Bush which was a Type of the Church, consumed not all the while it burned with fire, because God was in the midst of it. The gracious presence of God with a mans spirit, will make heavy afflictions light, and long afflictions short, and bitter afflictions sweet. Gods gracious presence makes every burden light. He that has the presence of God with his spirit, can bear a burden without a burden. What burden can sink that man that hath everlasting Armes under him, and over him, and round about him. But,

* Cor. 4. 16,
17, 18.

Psal. 55. 22.

Deut. 33. 27,
29.

2.
Jer. 24. 5.
Rom. 8. 28.

Secondly, There is wisdom in God to encourage them under all their tryals. There is wisdom in God so to temper and order all judgements, afflictions, crosses and losses, as to make them work kindly and sweetly for their good. Whilst God is near us, wisdom and counsel is at hand. God is that wise and skillful Physitian, that can turn Poyson into Cordials, Diseases into Remedies, Crosses into Crowns, and the greatest losses into the greatest gains. What can hurt us, whilst an infinite wise God stands by us. But,

3.
Prov. 18. 10.
Psal. 46. 1, 2.
Isa. 26. 4.
Psal. 3. 17.

Thirdly, There is strength, power and omnipotency in God, to encourage them. There is nothing too high for him, nor nothing too hard for him: he is able easily and speedily to bring to pass all contrivances. You read of many who have been mighty, but you read but of one Almighty,

Rev.

Rev. 4. 8. *Holy, holy, holy, Lord God Almighty, Chap. 11. 17. We give thee thanks, Lord God Almighty, Chap. 15. 3. Great and marvellous are thy works, Lord God Almighty, Chap. 16. 7. And I heard another out of the Altar say, &c. Even so. Lord God Almighty, true and righteous are thy judgements.* Under all your fiery tryals, an Almighty God can do mighty things for you. And therefore it concerns you to encourage your selves in him, even when you are stript of all.

O Christians, it highly concerns you to bear all your losses cheerfully and thankfully. *In every thing give thanks* (saith the Apostle) *for this is the will of God in Christ Jesus concerning you.* Chrysostom speaks excellently; This saith he, is the very will of God, to give thanks alwayes: this argues a soul rightly instructed. Hast thou suffered any evil? if thou wilt, it is no evil. Give thanks to God, and then thou hast turned the evil into good. Say thou as *Job* said, when he had lost all; *The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord.* What evil hast thou suffered? What is it a disease? This is no strange thing to us, seeing our bodies are mortal and naturally born to suffer. What dost thou want money? this may be gotten here, and lost here. Whatsoever evils or losses therefore do oppress thee, give thou thanks, and thou hast changed the nature of them. *Job* then did more deeply wound the Devil, when being stript out of all, he gave thanks to God, than if he had distributed all to the poor and needy. For it is much more to be stript of all, and yet to bear it patiently, generously and thankfully, than for a rich man to give Alms, as it here happened to righteous *Job*. But hath fire suddenly taken hold upon thy house, destroyed thy house, and consumed thy whole substance? Remember the sufferings of *Job*. Give thanks to God, who could, though he did not, have hindered that mischance: and thou shalt be sure to receive as equal a reward, as if thou hadst put all into the bosome of the indigent. This he repeateth over again, and saith, thy reward being thankful, is equal to his, who gave all he had to the poor. To wind up your hearts to thankfulness and cheerfulness under this late desolating Judgement. Con-

1 Thes. 5. 18.

Chrysost. Tom. 5.
Homil. 63.

When a Gentleman in Athens had his Plate taken away by *Ahabue-us*, as he was at dinner, he smiled upon his friends, saying I thank God that his Highness hath left me any thing.

John 16.
1 John 3. 9.

sider 1. God might have taken away all. 'Tis good to bless him for what he has left. 2. He has taken away more from others, than he has taken away from you, *ergo* be thankful. 3. You are unworthy of the least mercy, you deserve to be stript of every mercy; and therefore be thankful, for any thing that is left. God has a Sovereign right over all you have, and might have stript you as naked as the day wherein you were born. 4. God has left you better, and greater mercies, than any those were, that he has stript you off: *viz.* your lives, your limbs, your friends, your Relations, yea and the means of Grace, which is better than all, and more than all other mercies: *ergo* be thankful. 5. The Lord has given those choice things to you, as shall never be taken from you: *viz.* himself, his Son, his Spirit, which shall abide with you for ever; his Grace which is an abiding seed, and his peace which none can give to you, nor take from you; *ergo* be thankful though God has laid all your pleasant things desolate. 6. Thankfulness under crosses and losses, speak our much integrity and ingenuity of Spirit. Hypocrites and prophane persons are more apt to blaspheme, than to bless a taking God: *ergo* be thankful. The Ancients say, *Ingratum dixeris omnia dixeris*, say a man is unthankful, and say he is any thing. Ingratitude is a Monster in nature (say some) a Solecism in Manners, a Paradox in Grace, damming up the course of donations divine and humane. If there be any sin in the world against the Holy Ghost, (said Queen Elizabeth in a Letter to Henry the fourth of France) it is ingratitude. The Laws of Persia, Macedonia and Athens, condemned the ungrateful to death: and unthankfulness may well be styled the Epitome of Vices. Ingratitude was so hateful to the Egyptians, that they used to make Eunuchs of ungrateful persons, that no posterity of theirs might remain. Well Sirs, remember this, the best way to get much, is to be thankful for a little. God loves to sow much where he reaps much. Thankfulness for one mercy, makes way for another mercy; as many thousand Christians have experienced. The Lords Impost for all his blessings is our thankfulness: if we neglect to pay this Impost, the commodity is forfeit, and

and so will take it back. Our returns must be according to our receipts. Good men should be like the Bells, that ring as pleasantly at a Funeral, as at a Wedding. They should be as thankful when it goes ill with them, as when it goes well with them. *Cicero* complained of old, that it was a hard thing to find a thankful man. Oh how hard a thing is it to find burnt Citizens really, cordially, frequently and practically thankful, that they are alive, that they are out of the grave, out of Hell, and that yet they have bread to eat and clothes to wear, though their habitations are laid in ashes, and all their pleasant things destroyed. But,

The eighth Duty that lyes upon those who have been burnt up, is to keep in their hearts a constant Remembrance of the late dreadful conflagration. God expects that his children should commemorate his Judgements as well as his mercies. The fore Judgement that God inflicted upon *Sodom*, is mentioned thirteen times in the blessed Scripture, and all to work us to mind it, and to abhor those sins that laid that City desolate. The Lord looks that his people should keep up fresh in their memories such Judgements that have been long before executed, *Jer. 7. 12. Go to my place which was in Shilo, where I set my name at the first, and see what I did to it for the wickedness of my people.* The Ark of old stood at *Shilo*, but after it was taken and carried away by the *Philistins*, it was never brought back, and from that time *Shilo* lay ever after desolate. And this the Lord would have engraven upon their memories, and upon their hearts. Though stony hearts are bad, yet Iron memories are good. *Luke 17. 32. Remember Lots wife.* Consider her sin and her punishment; that so searing the one, you may learn to take heed of the other. *2 Pet. 2. 6. And turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.* There is much in those words, *That after should live ungodly*: Why hath God turned those rich and populous Cities into ashes, and set them up as burning Beacons, but to warn all the world, that they live not ungodly; and to

8.

*Isa. 26. 8, 9.
Psal. 119. 30.
120.*

*1 Sam. 4. 10,
11.*

work them to keep alive in their memories the desolating Judgements of God. The *Rabbins* say, that the Jews at this day, when they are to build an house, they are to leave one part of it unfinished and lying Rude, in remembrance that *Jerusalem* and the Temple, are at present desolate. Oh let the remembrance of *Londons* desolation by fire be for ever kept up in all your hearts. To this purpose consider,

1. That the burning of *London*, is a very great Judgement (as I have formerly proved) now great Judgements, like great mercies, should be alwayes kept up fresh in our memories.

2. The burning of *London* is a National Judgement, (as I have formerly proved) now National Judgements should be alwayes fresh in our memories.

3. 'Tis a Judgement that carries much of the wrath and anger of the Lord in it, *Amos* 3. 6. *Shall a Trumpet be blown in the City, and the people not be afraid ? Shall there be evil in a City, and the Lord hath not done it ?* V. 8. *The Lion hath roared, who will not fear ? The Lord God hath spoken, who can but prophesie ?* Now the more anger and wrath we read in any Judgement, the more highly it concerns us, to remember that Judgement.

4. A serious commemoration of Gods Judgements, is a thing that is highly pleasing to the Lord. God delights as much in the glory of his Justice, as he dos in the glory of his Mercy or Grace. Now when we commemorate his Judgements, we glorifie his Justice that has inflicted them.

5. Severe Judgements contribute much to the enlightning of mens understandings, and to the awaking of their consciences, and the reforming of their lives, and to work men to judge them, and justifie the Lord. And therefore it highly concerns you, to keep up the Remembrance of *Londons* Desolation by fire, alwayes fresh and flourishing in your souls.

6. Smart Judgements are teaching things. All Gods Rods have a voice. *Hear ye the Rod, and him that hath appointed it.* Look as *Gideon* taught the men of *Shechem* by Thorns and Bryars. So God by piercing Judgements, teaches both

Hof. 5. 14, 15.
Chap. 6. 1,
2, 3.
Jer. 24. 1, 2,
3, 4, 5, 6.
Chap. 22. 8, 9.

Mich. 6. 9.

finners

sinners and Saints, to take heed of despising his patience and long-suffering, and to cease from doing evil, and to learn to do well. And to fear and fly from all such sinful courses or practices, that bring destructive judgements upon the most glorious Cities in the world. And upon this account, how deeply dos it concern us, to have alwayes the late fiery dispensation in our thoughts, and upon our hearts.

Isa. 1. 16, 17.

7. All Gods Judgements are his Messengers; they are all at his command. The Centurion had not such a Sovereign power over his servants, as the great God hath over all sorts of Judgements. If the Lord do but hiss for the Fly of Egypt, and the Bee of Assyria, they shall come and do their office. Now all Gods messengers, as well as his mercies, should still be kept in our eye. But,

Ezek. 14. 13,
15, 17, 19.
Math. 21. 8.
Isa. 7. 18, 19.

8. and lastly, Consider a serious commemoration of the Judgements of God, will difference and distinguish you from all prophane persons, and unsound Professors. Psal. 10. 5. *Thy judgements are far above out of his sight.* Thy Judgements, that is, the plagues and punishments that thou layest upon the ungodly are high above his sight; that is, he fears them not, he thinks not of them, he minds them not, he does not seriously consider of them, he is not kindly or deeply affected with them: he regards them no more than a tale that is told, or than Forreign Wars, wherein he is not concerned. Others carry the words thus, He casteth thy Judgements out of his sight; he will not so much as once mind them; they are too high for him to set them before him; they are hidden before him: they are above the reach of his understanding and apprehension: both mercies and judgements have much of God in them. They speak, and speak aloud, but wicked men can neither see, nor hear, nor understand the voice of God either in the one or in the other. I have read of such a Pestilential disease once at Athens, as took away the memories of those who were infected with it; so that they forgot even their own names. One Pestilential disease or another usually so seizeth upon wicked men, that they easily and usually forget the Judgements of God. If God set in with these eight Arguments, they will contribute

Page 108.

9.

1 Tim. 6. 17.

1 John 2. 17.

Heb. 11. 25.

He saith not,
they take
wing, but they
make them,
and not the
wings of an
Hawk, to fly
away, and to
come again to
a mans Fist,
but the wings
of an Eagle to
fly quite
away.

Prov. 27. 4.

bute more to the enabling of you to keep the late fiery dispensations of God fresh in your memories, than all the Pillars of Brass or Stone in the world. Yet I am far from questioning the lawfulness of erecting a Pillar of Brass or Stone to commemorate the late dreadful fire, according to an Act of Parliament, that is now before us. But,

The ninth Duty that lyes upon those who have been burnt up, is, to see the vanity, mutability and uncertainty of all worldly comforts and enjoyments, and accordingly to set loose from them, and to get their affections weaned from them. Behold in four dayes time, a glorious City is turned into a ruinous heap: and a little world of wealth is laid in ashes, and many hundreds of families almost reduced to beggary. And are not these loud Sermons of the vanity, mutability and uncertainty of all earthly things. Thats good advice *Solomon* gives, Prov. 23. 4, 5. *Labour not to be rich. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings, they fly away as an Eagle towards heaven.* All certainty that is in riches, is that they are uncertain. Riches, like bad servants, never stay long with one Master. Did not the Citizens of *London* see their riches flying away from them upon the wings of the fire, and of the wind, when their own and their neighbours habitations were all in flames. O Sirs, what certainty can there be in those things, which Balls of Fire, Storms at Sea, false Oaths, or treacherous friends, may in a few dayes, yea, in a day, an hour, deprive us off. God can soon clap a pair of wings upon all a man has in this world. And therefore he acts safest and wisest, who sits most loose from the things of the world. Riches are not for ever: and the Crown doth not endure to every generation. This *Adonibezak*, *Belshazzar*, and many other great Princes have found by experience, as Scripture and Histories do sufficiently testify. In all the Ages of the world the Testimony of *Solomon* holds good, Eccles. 1. 2. *Vanity of vanity, saith the Preacher; vanity of vanities, all is vanity.* The things of this world are not only vain, but vanity in the abstract. They are excessive vanity; vanity

vanity of vanities : yea, they are a heap of vanity : vanity of vanities. And this the burnt Citizens have found by sad experience, the world is all shadow and vanity : its like *Jonah's Gourd*, a man may sit under its shadow for a while ; but it soon withers, decays and dyes. He that shall buy weight mans pains with his pay, his miseries with his mercies ; his sorrows with his joyes, his crosses with his comforts, his wants with his enjoyments, &c. may well cry out, Oh the vanity and uncertainty of all these earthly things. Though the world in all its bravery is no better than the Cities which *Solomon* gave to *Hiram*, which he called *Cabal*, that is, displeasing or dirty. All the great, the gay, the glorious things of the world, may fitly be resembled to the fruit that undid us all, which was fair to the sight, smooth in handling, sweet in taste, but deadly in operation. A man may be happy that is not wealthy, witness *Lazarus*, and those worthies of whom this world was not worthy. But how hard a thing is it for a man to be happy, that is wealthy, *Matth. 19. 24. Is it easier for a Camel (or Cabel-rope, as some render it) to go through the eye of a needle, than for a rich man to enter into the Kingdom of God.* There are several expositions upon these words.

First, Some say, that there was a little gate in *Jerusalem* called the Needles-eye, which was so low and little, that it was impossible for a Camel to enter in at it with his burden, and therefore when Camels came that way, they took off their loads, and the Camels themselves were forced to stoop before they could pass through that gate : some think that our Saviour alludes to this. But,

Secondly, Others interpret it of a Cabel-rope or Cord : and then thus they expound the words ; A man cannot by any means possible put a Cable through a Needles eye ; but if he untwist it, he may by thred and thred put it thorough.

Thirdly, Others say, these words are a proverbial Speech, for the *Talmud* had a Proverb, *Are ye of Pumbeditha, who can cause an Elephant to go thorough a Needles eye ?* Those of *Pumbeditha* were great Braggers, they would boast to others, that

All in Heaven write vanity of vanities upon all sub-lunaries ; and all in Hell write vanity of vanities upon all sublunaries. and why should not all on earth write vanity of vanities upon all sublunaries. 1 Kings 9. 13. Gen. 3.

Heb. 11.

1.

2.

3.

they could do very great things, and very strange things. Hence came that Proverb amongst them, It is easier to cause an Elephant to go thorough a Needles eye, than to do thus or thus. Now our Saviour useth the word Camel, because he was better known to them. It was usual (say others) with the Jews to say, when difficult matters were promised, Hast thou been at *Pamledisha*, where Camels go through the eyes of Needles? But,

4.

Fourthly and lastly, the plain and simple meaning of this Proverbial Speech, is doubtless this, *viz.* That it is as impossible for such a rich man to be saved (that trusteth in his riches, and that sets a higher price upon his riches, than upon Christ; and that will rather part with Christ, than part with his riches; and that will rather go to Hell rich, than to Heaven poor) as it is for a Camel to go thorough the eye of a Needle. The Proverbial Speech (say others) notes the difficulty of rich mens being saved. Hab. 2. 6. *Wo to him that loadeth himself with thick Clay.* Thick Clay will sooner break a mans back, than satisfie his heart. And O what a folly and madness is it, for a man to be still a loading of himself with the Clay of this world. In Gen. 13. 2. 'tis said that Abraham was very rich in Cattel, in Silver, and in Gold: the word is כבד *gravis fuit*, he was very heavy, to shew, that riches, that Gold and Silver, (which is the great God of the world, the Paradise, the all in all, the great *Diana* that all the world magnifies and worships) are but heavy burdens, and rather a hinderance, than a help to Heaven and happiness. Though the rich man in the Gospel sared, and lived like a Gentleman, a Gallant, a Knight, a Lord; yet when he dyed, he went to Hell. Though Mammon, as *Aretius* and many others observe, is a *Syriack* word, and signifies riches: yet *Irenaeus* derives Mammon of *Mum*, that signifies a Spot, and *Hon* that signifies riches; to shew that riches have their spots: and yet O how in love are men with these spots, how laborious, how industrious are men to add spots to spots, bags to bags, houses to houses, and lands to lands, and Lordships to Lordships, as if there were no Hell to escape, nor no Heaven to make sure.

Luke 16.

Isaiah 5. 8.

O Sirs, the voice of God in that fiery dispensation that has lately past upon us, seems to be this, O ye Citizens of London, whose habitations and glory I have laid in dust and ashes, set loose from this world, and set your affections upon things above: Live in this world as Pilgrims and Strangers. Remember this is not your resting place: never be inordinate in your love to the world, nor in your delight in the world, nor in your pursuit of the world any more. Never spend so many thoughts upon the world, nor never send forth so many wishes after the world, nor never spend so much precious time to gain the world as you have formerly done. Take off your thoughts, take off your hearts, take off your hands from all these uncertain things. Remember it will not be long before you must all go to your long home, and a little of the world will serve to bear your charges till you get to Heaven. Remember I have burnt up your City; I have poured contempt upon your City; I have stained the pride and glory of your City; that so seeing you have here no continuing City, you may seek one to come. Remember I have destroyed your houses, that so you may make sure a house not made with hands, but one eternal in the Heavens. I have taken away your uncertain Riches, that so you may make sure more durable Riches. I have spoiled many of your brave full Trades, that so you might drive a more brave full Trade towards Heaven. Oh that I had no just grounds to be jealous, that many who have been great losers by the fire, are now more mad upon the world, and more eagerly carried after the world, than ever they have been; as if the great design of God in setting them on fire round about, was only to enlarge their desires more after the world, and more effectually to engage them to moil and toil as in the fire, to lay up treasure for another fire to consume. Before I close up this particular, let me offer a few things to your consideration.

First, Are there none of the burnt Citizens, who seek the world in the first place, and Christ and Heaven in the last place; that are first for earth, and then for Heaven; first for the world, and then for Christ: first for the meat that per-

risheth

Col. 3. 1.
Heb. 11. 13.
Jer. 50. 6.
Mich. 2. 10.

Heb. 13. 14.

2 Cor. 5. 1.

Prov. 8. 18.
Phil. 3. 20.

I.

Matth. 6. 33.
John 6. 27.

risheth, and then for the meat which endureth unto everlasting life. The old Poets note was, first for money, and then for Christ. But,

2.

1 Tim. 6 9.
Jer. 17. 11.

Secondly, Are there none of the burnt Citizens, whose love, and hearts, and affections, are running more out after the world, than they are after God, and Christ, and the great things of eternity. Are there none of the burnt Citizens, that are peremptorily resolved to gain the world what ever it costs them. The *Gnosticks* were a sort of Professors, that made no use of their Religion, but to their secular advantages, and therefore when the world and their Religion stood in competition, they made no scruple, no bones of renouncing their profession, to enjoy the world. Oh the deadness, the barrenness, the listlessness, the heartlessness to any thing that is divine and heavenly, that dos alwayes attend such Christians who are resolved to be rich, or great, or some body in the world, what ever comes on't! O the time, the thoughts, the strength, the spirits that these men spend upon the world, whilst their souls lye a bleeding, and eternity is posting on upon them. Men that are highly and fully resolved to be rich by hook or by crook, will certainly forget God, undervalue Christ, grieve the Spirit, despise Sabbaths, slight Ordinances, and neglect such gracious opportunities as might make them happy for ever. *Rich Felix* had no leisure to hear *poor Paul*, though the hearing of a Sermon might have saved his soul. But,

Act. 24. 24. ult.

3.

Pythagoras saith, that time is *Anima Cael*, the soul of Heaven. And we may say, it is a Pearl of price that cost Christ his blood.

Thirdly, Are there none of the burnt Citizens, who spend the first of their time, and the best of their time, and the most of their time about the things of the world, and who ordinarily put off Christ and their souls with the least, and last, and worst of their time. The world shall freely have many hours, when Christ can hardly get one. Are there none who will have their eating times, and their drinking times, and their sleeping times, and their buying times, and their selling times, and their feasting times, and their sporting times, yea, and their sinning times, who yet can spare no time to hear, or read, or pray, or mourn, or repent, or reform, or to set up Christ in their families, or to wait upon him

him in their closets. Are there not many who will have time for every thing, but to honour the Lord, and to secure their interest in Christ, and to make themselves happy for ever.

Look, as *Pharaohs* lean Kine eat up the fat, so many now are fallen into such a crowd of worldly business, as eat up all that precious time which should be spent in holy and heavenly exercises.

Fourthly, Are there none of the burnt Citizens, who daily prefer the world before Christ? yea, the worst of the world, before the best of Christ? The *Gergesins* preferred their Swine before a Saviour; they had rather lose Christ, than lose their Hogs. They had rather that the Devil should still possess their souls, than that he should drown their Piggs: They preferred their Swine before their salvation; and presented a wretched Petition for their own damnation. *For they brought him* (who had all love, and life, and light, and grace and glory, and fulness in himself) *that he would depart out of their coasts.* Though there be no misery, no plague, no curse, no wrath, no Hell to Christ's departure from a people. Yet men that are mad upon the world, will desire this. *Bernard* had rather be in his Chimney corner with Christ, than in Heaven without him: At so high a rate he valued Christ. There was a good man who once cryed out, I had rather have one Christ, than a thousand worlds. Another mourned, because he could not prize Christ enough. But how few burnt Citizens are of these mens minds? It was a sweet prayer of one; *Make thy Son dear, very dear, exceeding dear, only dear and precious to me, or not at all.* But do all burnt Citizens lift up such a prayer. I suppose you have either read or heard of that rich and wretched Cardinal, who professed, that he would not leave his part in *Paris*, for a part in *Paradise*. But,

Fifthly, Are there no burnt Citizens, who follow the world so close, that they gain no good by the word: like *Ezekiels* hearers, and like the stony ground. Some Writers say, that nothing will grow where Gold grows. Certainly where an inordinate love of the world grows, there nothing

4.

Math. 8. 23.
ult.

Col. 1. 19.
Chap. 2. 3.

Hos. 9. 12.
The *Reubenites* preferred the Country that was commodious for the feeding of their Cattle (though it were far from the Temple, far from the Means of Grace) before their interest in the Land of *Canaan*.

5.
Ezek. 33. 31,
32, 33.
Math. 13. 22.

thing will grow that is good. A heart filled either with the love of the world, or with the profits of the world, or with the pleasures of the world, or with the honours of the world, or with the cares of the world, or with the business of the world, is a heart incapacitated to receive any divine counsel or comfort from the word. The Poets tells us of *Licenses* being turned into a Wolf: but when a worldling is wrought upon by the word, there is a Wolf turned into a man; yea, an incarnate Devil turned into a glorious Saint. Therefore the Holy Ghost speaking of *Zacheus* (whose soul was set upon the world) brings him in with an *Eccē*, behold, as if it were a wonder of wonders, that ever such a worldling should be subdued by Grace, and brought in to Christ. But,

Luke 19. 2.

6.

Sixthly, Are there no burnt Citizens that are very angry and impatient when they meet with opposition, disappointments, or procrastination in their earnest pursuing after the things of the world. *Balaam* was so intent and mad upon the world, that he desperately puts on upon the drawn Sword of the Angel. Are there no burnt Citizens, who are so intent and mad upon the world, that they will put warmly on for the world, though the Lord draws, and conscience draws, and the Scriptures draw their Swords upon them. But,

Numb. 22. 21.
to 35.

7.

Seventhly, Are there no burnt Citizens, who are grown cold, very cold, yea, even stark cold in their pursuit after God, and Christ, and Heaven, and holiness, who once were so eagerly and earnestly set upon making a prey or a prize of the great things of that upper world; that they were highly and fully resolved to make sure of them, whatever pains or perils they run thorough. *Aristotle* observes, that Dogs can't hunt where the smell of sweet flowers is, because the sweet scent diverteth the smell. Ah how has the scent of the sweet flowers of this world, hindered many a forward Professor from hunting after God, and Christ, and the great things of eternity. The *Arabick* Proverb saith, *That the world is a ear-kiss, and they that hunt after it are Dogs.* Ah how

Matth. 11. 12.
As a Castle or
Town, is taken
by Storm.

how many are there, who once set their faces towards heaven, who now hunt more after earth than Heaven; who hunt more after Terrestrial than Celestial things: who hunt more after nothingnesses and emptinesses, than they do after those fulnesses and sweetnesses that be in God, in Christ, in the Covenant, in Heaven, and in those paths that lead to happiness. When one desired to know what kind of man *Basil* was, there was presented to him in a dream (saith the History) a Pillar of fire with this Motto, *Talis est Basilus*, *Basil* is such a one, all on a light fire for God. Before *London* was in flames, there were some, who for a time were all on a light fire for God, who now are grown either cold, or luke-warm, like the luke-warm *Laodiceans*, *Rev.* 3. 14, 19. But,

Eightly, Are there no burnt Citizens, whose hearts are filled with solicitous cares, and who are inordinately troubled, grieved, dejected and overwhelmed upon the account of their late losses: and what dos this speak out, but an inordinate love of these earthly things. When *Jonahs* Gourd withered, *Jonah* was much enraged and dejected. 'Tis said of *Adam*, that he turned his face towards the Garden of *Eden*, and from his heart lamented his fall. Ah how many are there in this day, who turning their faces towards their late lost mercies, their lost Shops, Trades, Houses, Riches, do so bitterly and excessively lament and mourn, that with *Rachel* they refuse to be comforted: and with *Jacob*, they will go down into the Grave mourning. *Heraclitus* the Philosopher was alwayes weeping: but such a frame of Spirit is no honour to God, nor no ornament to Religion.

1. There is a holy sadness which arises from the sense of our sins, and our Saviours sufferings: this is commendable. 2. There is a natural sadness, which sometimes rises from sickness, weakness and indisposition of body: this is to be pitied and cured. 3. There is a sinful sadness, which usually

old: another cries out, What shall I and my six Children do when you are dead: another cries out, I have but a handful of Meal in the Barrell, and a little Oyl in the Cuisse, and when that is spent, I must lye down and dye. 1 King,

8.
2 Cor. 7. 10.

Jon. 4. 6. ult.

Jer. 31. 15.

Gen. 37. 35.

One cries out
How shall I
live, now I
have lost my
Trade; ano-
ther cries out,
What shall I
do when I am

is very furious, and hath no ears, and is rather cured by Miracle than precept: this usually flows from the loss of such near and dear comforts, upon which men have inordinately set their hearts, and in the enjoyment of which, they have promised themselves no small felicity. Oh that such sad souls would seriously remember, that there is nothing beyond remedy, but the tears of the damned. A man who may (notwithstanding all his losses and crosses) be found walking in the way to Paradise should never place himself in the condition of a little-Hell. And he that may or can hope for that great-all, ought not to be excessively sad for any losses or crosses that he meets with in this world. But,

9.

Ninthly, Are there no burnt Citizens, who to gain the world, do very easily and frequently fall down before the temptations of the world? And what does this speak out, but their inordinate love to the world. That man who is as soon conquered as tempted, vanquished as assaulted by the world, that man is doubtless in love with the world; yea, bewitched by the world. The Champions could not wring an Apple out of *Milo's* hand by strong hand, but a fair Maid by fair means got it presently. The easie conquests that the temptations of the world, make upon many men, is a fair and a full evidence, that their hearts are greatly endeared to it. *Luther* was a man weaned from the world; and therefore when honours, preferments and riches were offered to him, he despised them. So when *Basil* was tempted with money and preferment, he answered, *The fashion of this world passeth away, as the waters of a River that runs by a City, or as a fair picture drawn upon the Ice that melts away with it. (Pecuniam da quæ permaneat, &c.) Give money (said he) that may last for ever, and glory that may eternally flourish. I have read of a mortified Christian, who being tempted with offers of money, to desert his Religion, gave this excellent answer, Let not any think that he will embrace other mens goods to forsake Christ, who hath forsaken his own proper goods to follow Christ. It was an excellent answer of one of the Martyrs, when he was offered riches and honours if he would re-*

Numb. 22, 15.
to 23.

Josh. 7. 20, 21,
22.

Jude 11.

Basil in 40.
Martyrs.

In Queen
Maries time,
when some
offered a cer-
tain Martyr
money, he re-
fused it, saying
I am going to
a Countrey,
where money
will bear no
price.

cant,

cant, *Do but offer me somewhat that is better than my Lord Jesus Christ, and you shall see what I will say to you.* Thus you see that men that are crucified to this world, don't only resist, but also triumph over all the glittering temptations of a tempting and enticing world. And O that such a spirit might rest upon all those whose habitations are laid desolate. But,

Tenthly and lastly, Are there no burnt Citizens, who go to the utmost of their line and liberty for the gaining of the things of this world? Ah how near the Pits brink, how near the borders of sin, how near the flames of vengeance, how near the infernal fire, do many venture to gain the things of this world? And what do this speak out, but an inordinate love of this world. O Sirs, what do all these things evidence but this, that though God has fired many men out of their houses, yet the inordinate love of this world is not fired out of their hearts.

O Sirs, to moderate your affections to the things of this world, and to put a stop to your too eager pursuit after earthly things, seriously and frequently dwell upon these ten Maxims.

First, That the shortest, surest and safest way to be rich, is to be content with your present portion. The Philosopher could say, *He that is content wants nothing; and he that wants content, enjoys nothing.*

One might have riches yet be very poor,

One might have little, yet have all and more.

Secondly, He who is contented with a little, will never be satisfied with much: he who is not content with pounds will never be satisfied with hundreds; and he who is not content with a few hundreds, will never be satisfied with many thousands. Eccles. 5. 10. *He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with increase.* Money of it self cannot satisfy any desire of Nature. If a man be hungry, it cannot feed him; if naked, it cannot clothe him; if cold, it cannot warm him; if sick, it cannot

10.

1.
Eccles. 5. 12.

2.
Much Treasure stoppeth not a Miser's mouth, saith the Proverb.

Gen. 15. 1.

Nature hath
taught all
men to seek
after a *summum*
bonum.

recover him. A circle cannot fill a triangle, no more can the whole world fill the heart of man. A man may as soon fill a Chest with Grace, as an heart with wealth. The soul of man may be busied about earthly things, but it can never be filled, nor satisfied with earthly things. Air shall as soon fill the body, as money shall satisfy the mind. There is many a worldling, who hath enough of the world to sink him, who will never have enough of the world to satisfy him. The more an hydropical man drinketh, the more he thirsteth. So the more money is increased, the more the love of money is increased; and the more the love of money is increased, the more the soul is unsatisfied. 'Tis only an infinite God, and an infinite good, that can fill and satisfy the precious and immortal soul of man. Look as nothing fits the ear but sounds, and as nothing fits the smell but odours, so nothing fits the soul but God. Nothing below the great God can fit and fill an immortal soul. Nothing can content the soul of man but the fruition of God. God never rested till he made man; and man can never rest, till he enjoys his God. Every man has a soul within him of a vast capacity, and nothing can fill it to the brim, but he that's fullness it self. Should we knock at every creatures door for happiness, they would all answer us round, that it is not in them. The man in *Plutarch* that heard the Philosophers wrangle about *summum bonum*; one placing of it in this, and another in that, went to the Market and bought up all that was good, hoping among all he should not miss of happiness; and yet he miss of it. The soul of man is of so glorious a make, that nothing below him that made it, can satisfy it. The *summe* of all that the creatures amount to according to *Solomons* reckoning, is vanity and vexation of Spirit. Vanity and vexation is the very quintessence of the creature, and all that can possibly be extracted out of it. Now if vanity can satisfy, or if vexation can give content; if you can gather Grapes of Thorns, or Figs of Thistles, than go on and dote upon the world still; and be alwayes enamoured with a shadow of perishing beauty. *Oramus* the Enchanter boasted, that in his Egg all the happiness in the world was included,

but

but being broken, there was nothing in it but wind and emptiness. But,

Thirdly, 'Tis infinitely better to have much of God, of Christ, of the Spirit, of Holiness, and of Heaven in our hearts with a little of the world in our hands, than to have much of the world in our hands; and but a little of God and Christ in our hearts. 'Tis infinitely better to be rich towards God and poor towards the world, than to be poor towards God, and to be rich towards the world. There are some very rich, who yet are very poor; there are others who are very poor, and yet are very rich. 'Tis infinitely better to be poor men and rich Christians, than to be rich men, and poor Christians. But,

Fourthly, The best and surest way under Heaven to gain much of the world, is to mind the world less, and God, and Christ, and Grace, and Heaven more. 1 Kings 3. 9. Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? Ver. 10. And the Speech pleased the Lord, that Solomon had asked this thing. Ver. 11. And God said unto him, because thou hast asked this thing, and hast not asked for thy self long life: neither hast asked riches for thy self, nor hast asked the life of thine enemies, but hast asked for thy self understanding to discern judgement. ver. 12. Behold, I have done according to thy words: Lo, I have given thee a wise, and an understanding heart, so that there was none like thee before thee; neither after thee, shall any arise like unto thee. v. 13. And I have also given thee that which thou hast not asked, both riches and honours: so that there shall not be any among the Kings like unto thee, all thy days. This is more generally and fully expressed in 2 Chron. 1. 12. Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the Kings have had before thee, neither shall there any after thee have the like. Solomon desired wisdom of the Lord, and the Lord granted him his desire, and cast in riches, and wealth, and honour as an over-plus, which he did not so much as once desire. God won't be wanting to them in Temporals, who in their desires and prayers, are

2 Cor. 6. 10.

Ecclef. 5. 12.
Prov. 11. 24.

4.

The shorter cut to riches, is by their contempt: it is great riches not to desire riches, and he hath most, that covets least; saith Socrates and Seneca,

2 Pet. 1. 4.

5.

Gen. 21.
Prov. 3. 33.
Chap. 15. 17.
Dan. 1.

6.

Psal. 30. 6, 7.

most carried out after spirituals. Matth. 6. 33. *First seek the Kingdom of God, and his righteousness, and all these things shall be added to you, or over-added.* He who before all, and above all other things seeks Grace and Glory, shall have the things of this world cast in as an over-plus, as a handful to the sack of grain; or as inch of measure to an Ell of Cloath; or as paper and pack-thred is given into the bargain, 1 Tim. 4. 8. *Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.* There is Earth as well as Heaven: Bread as well as Grace; and Rayment as well as Righteousness; and the lower Springs as well as the upper Springs to be found in the precious promises. Abraham, and Isaac, and Jacob, and Joseph, and Job, and Nehemiah, and Mordecai, and David, and Hezekiah, and Josiah, and Jehoshaphat, and Daniel, and the three Children, (or rather Champions) made it their business to be holy, to walk with God, to maintain communion with God, and to exalt and glorify God: and you know how the Lord heaped up the good things, and the great things of this world upon them. I verily believe, if men were more holy, they would be more outwardly happy; if they did but more seriously and earnestly press after the great things of that upper world, the Lord would more abundantly cast in the things of this lower world upon them. But when men are immoderately carried out in seeking after the great things of this world; 'tis just with God to blast their endeavours, and to curse their mercies to them, Jer. 45. 5. Mat. 2. 2. But,

Fifthly, 'Tis better to get a little of the world, than to get much of the world; 'tis better to get a little of the world justly and honestly, than to get much of the world unjustly and dishonestly. A little of the world blest, is better than much of the world cursed. Solomons Dinner of green Hearbs, Daniels Pulse, Barly Loaves, and a few Fishes, and Jobs rough Garment blest, are better and greater mercies, than Dives his Riches, Purple Robes, and dainty fare-crost. But,

Sixthly, The greatest outward gain cannot counter-vail the least spiritual loss. Be it but a dram of Grace, or a

cast

cast of Gods countenance, or an hours communion with him, &c. Suppose a man could heap up Silver as the dust, and Gold as the streams of the Brook, that he could gain as much as the Devil promised Christ, viz. all the Kingdoms of the world, and the glory of them, yet all these could not make up the least spiritual loss. He that shall exchange the least spiritual favour for the greatest outward good, shall but with *Glaucom* and *Diomedes* exchange Gold for Copper; he shall with the Cock in the Fable, part with a Pearl for a B rley Corn. *Chrystom* compareth such to workers in Mines, who for a little wages, do alwayes hazard, and sometimes lose their lives. *Menot* a French Preacher compareth them to a Hunts-man, that spoileth a Horse worth many pounds, in pursuit of a Hare not worth so many pence. *Parvus* compares them to a man that with much ado winneth *Venice*, and as soon as it is won, is hanged up at the Gates of the City. When such a one shall at last compute what he hath gained and what he hath lost, he will certainly conclude that he hath but a miserable bargain of it. But,

The seventh Maxim is this, viz. A little that a righteous man hath, is better than the riches of many wicked; the righteous mans mite, is better than the wicked mans millions. A little, that is a competent and mean portion, though yet but very little: one little piece of Gold is more worth, than a bagg of Counters: one little Box of Pearls, is more worth, than many loads of Pebbles. And so a little that a righteous man hath, is better than the abundance of the wicked: Is better than the riches of many wicked. *Hamon* which is the word here used, is from *Hamab* which signifies multitude of riches, or great plenty, or store of riches: from this Hebrew word *Hamon*, Riches are called *Mammon*. The little that the righteous man hath, is better than the multitude or store of riches that the wicked have. Out of these words, you may observe these following particulars.

1. Here is the righteous mans portion, and the wicked mans portion as to this world: the righteous man hath but little, the wicked has much.

Job 22. 24.
Chap. 27. 16.
Matth. 4.

7.
Psalms 37. 16.

Luke 16. 9.
11, 13.

2. The righteous man hath but little, but the wicked has riches.

3. The righteous mans little is a better portion than the riches of the wicked.

4. The righteous mans little is better than the multitude of riches that the wicked have.

5. The righteous mans little is better than the multitude of riches that many wicked men enjoy. Now for their sakes who have been burnt up, and have but little of the world left them, I shall make good this blessed truth by an induction of these eleven particulars.

1.

Heb. 1. 2.

First, The righteous man hath a better tenure to this little, than wicked men have to their multitude of riches. The righteous man holds his Tenure, by vertue of his marriage union with Christ, who is the heir of all things. We had an equal right in the first Adam to all the good things of this world; but in his fall, we lost our original right to the good things of this world. But now the righteous man by the second Adam has recovered his right to all he enjoys. Rom.

8. 32. *Now shall he not with him also freely give us all things?* 1 Cor. 3. 21. *All things are yours.* v. 22. *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours.* But how come they to be interested in this large Charter? the Apostle answers it in ver. 23. *Ye are Christs, and Christ is Gods.* All comes to us

Gen. 47.

by Jesus Christ. All the Corn in Egypt came through Josephs hands. So all we have, be it little or much, we have it through Christs hands upon the account of our marriage union with Christ. We may say as Hamar and Sechem said to their people, *Shall not all their Cattel, and substance, and every beast of the field be ours?* So being married to Christ, and become one with him, all comes to be ours, through him who is the heir of all. By vertue of our marriage union with Christ, our title to the creatures is not only restored, but strengthened. That little we have, is entailed upon us by Christ, in a more firm and better way than ever. In the first Adam our Tenure was lower, and meaner, and baser, and

Gen. 34. 23.

uncertainer, than now it is: for our Title, our Tenure by

Christ

Christ is more honourable, and stronger, and sweeter, and lasting, than ever it was before. For now we hold all we have in *Capite*, Christ is our head, and husband, and by him we hold all we have. But now wicked men by the fall of *Adam* have lost their Original Patent and Charter which once they had to shew for the things of this life. By *Adams* fall they have forfeited Gods primitive donation of all right in the creatures, every wicked man in the world has forfeited his right to the creatures in *Adam*, and lies under that forfeiture. But to the glory of divine patience best spoken, God has not sued out his forfeiture, God has not brought a Writ of ejection against him; and by this means he comes to be lawfully possessed of those earthly blessings he does enjoy. As a Felon though he hath forfeited his life and estate to the Kings Justice, and is still subject to ejection at the Kings pleasure, yet while the King forbears him, his possession is good and lawful, and no man may disturb him. Wicked men are lawful owners and possessors of the good things God hath given them, Numb. 22. 30. *Am not I thine Ass?* Whence you may observe,

1. That the silliest and simplest being wronged, may justly speak in their own defence.

2. That they who have done many good Offices and fall in one, are often not only unrewarded for former services, but punished for that one offence.

3. That when the creatures formerly officious to serve us, start from their former obedience, man ought to reflect upon his own sin, as the sole cause thereof.

4. That the worst men have good title to their own goods. For though *Balaam* was a Sorcerer, yet the *Ass* confesseth twice, that he was his *Ass*, Luke 12. 33. Sell and give, are words of propriety. And God hath set the eighth Commandment as a hedge, as a fence to every mans possession, Dan. 4. 17. This matter is by the Decree of the Watchers; and the demand by the word of the Holy Ones, to the intent that the living may know, that the Most High ruleth in the Kingdoms of men, and giveth it to whomsoever he will, and setteth up over it the basest of men. He that gave

Conam

Consult these
Scriptures.

Deut. 32. 8.

Acts 17. 26.

Luke 3. 14.

Gen. 23. 3.

4, 5, 9.

Gen. 42. 3, 5.

Canaan to *Jacob*, gave *Mount-Scir* to *Esau*, and did not *Jacob* buy a burying place of the *Sons of Heth*, and did he not buy Corn of the *Egyptians*? by all which, they did acknowledge, that those wicked men and Idolaters had a lawful Title to those temporal blessings that they did enjoy. Now mark, God as he is the God of Nature, by common Providence allows to wicked men their lawful possessions: and this is the best Tenure they hold by. O but now that little that a child of God has, he holds it by a more glorious tenure, and honourable Title: and therefore his mine is better than a wicked mans millions. But,

2.

1 Pet. 1. 4.

Secondly, That little a righteous man hath, he hath through the Covenant, and through precious promises. Now a little mercy reacht out to a man through the Covenant, and as a fruit of the promise, is more worth, than a world of blessings, that flow in upon a man merely by a general Providence. There are no mercies so sweet, so sure, so firm, so lasting, as those that flow in upon us through the Covenant of Grace. O this sweetens every drop, and sip, and crumb, and crum of mercy that a godly man enjoys. All the paths of the Lord are mercy and truth, to such as keep his Covenant. This is a sweet promise, a precious promise, a soul satisfying promise, a promise more worth than all the riches of the *Indies*. Mark, all the paths of the Lord to his people, are not only mercy, but they are mercy and truth; that is, they are sure mercies that stream in upon them through the Covenant. Well Sirs, you must remember this, viz. That the least mercy, the least blessing, flowing in upon us through the promise, is more worth than a thousand blessings that flow in upon us from a general Providence: the least blessing flowing in upon us through the Covenant, is better than ten thousand Talents, that are the meer products of a general Providence. For,

Consult these

Scriptures,

Josh. 23. 14,

15.

1 Tim. 4. 8.

I.

Psal. 145.

15, 16.

First, Such as enjoy all they have, only from a general Providence, they enjoy their mercies from that common source or spring that feeds the Birds of the Air, and the beasts of the Field. The same common bounty of God that feeds and clothes the wicked, feeds the Birds and Beasts that perish. But,

Secondly.

Secondly, There is no certainty of the continuance of such mercies that are only the product of a common Providence. But now the mercies that flow in upon the Saints through the Covenant of Grace, they shall be sure to us, so long as the continuance of them may be for our good and Gods glory. Now the least mercies held by Covenant, are infinitely better than the greatest riches in the world that only drop up on us out of the hand of a common Providence.

2.
Isa. 33. 16.
Chap. 55. 3.

Thirdly, The Righteous man hath his little from the special love and favour of God. All his little flowes in upon him from that very same love which moved the Lord to bestow Christ upon him. All the righteous mans little is from the good will of him that dwelt in the Bush: his little comes from a reconciled God, as well as a bountiful God: from a tender Father, as well as a merciful Creator. A Dinner of green Hearbs, Daniels Pulse, Barley Loaves, a few Fishes, yea, Lazarus his scraps, crusts and raggs, and Johns Garment of Camels hair, from reconciled love, is infinitely better than all the riches and dainties of the wicked, which are all mixed and mingled with crosses and curses. All the mercies and abundance that wicked men have, is in wrath, and from wrath: there is wrath in every cup they drink in, and in every dish they eat in, and in every bed they lye on, and in every stool they sit on. But the little the righteous man hath, flowes from the sweetest springs of divine love: so that they may well say as Gideon did. *The gleanings of the Grapes of Ephraim, is it not better than the Vintage of Abiezzer.* The very gleanings of the righteous are better than the greatest Vintages of the wicked. The abundance of the wicked still flowes in upon them from the bitter streams of Divine Wrath. A little water flowing from a sweet spring, is much better, than a great deal that flowes from the salt Sea. The loving kindness of God dos raise the least estate above the greatest estate in the world: yea, it raiseth it above life it self (or lives *Chajim*) which is the best of all temporal blessings. Ten pound given by a King out of favour and respect, is a better gift, than a thousand given in wrath and displeasure. But,

3.
Psal. 146. 8.
Prov. 15. 17.
Deut. 33. 16.
Dan. 1. 12.
Prov. 3. 33.
Mal. 2. 2.
Psal. 78. 30,
31.
Judges 8. 2.
Psal. 63. 3.

4.

Dent. 28. 8, 9.
 Psalm 3. 8.
 Gen. 22. 17.
 Chap. 26. 12.
 Prov. 10. 22.
 Deut. 28. 16,
 17, 18, 19, 20.
 Prov. 3. 33.
 Mal. 2. 2.

Fourthly, The little that the righteous man hath is blest and sanctified to him; as you may see by comparing the Scriptures in the Margent together. A little blest unto a man, is better than all the world curst. Now all the blessings and mercies that the wicked do enjoy, though they are materially blessings, yet they are formally curses: as all the crosses that befalls a righteous man, though they are materially crosses, yet they are formally blessings. The habitations, relations, honors, riches, &c. of the wicked are all curst unto them. There is poyson in every cup the wicked man drinks, and snares in every dish he puts his fingers in, the Plague in all the clothes he wears, and a curse upon the house in which he dwells. Zech. 5. 3, 4. *Then he said unto me, this is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off as on this side, according to it, and every one that sweareth, shall be cut off, as on that side, according to it. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the Thief, and into the house of him that sweareth falsely by my Name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.* So Job 24. 18. *Their portion is curst in the earth.* A fat purse and a fat heart, a whole estate and a whole heart, a fat body and a lean soul. Psalm. 106. 15. *He sent leanness into their souls.* All the blessings of the wicked have their but. As the Cup in Benjamins Sack, which proved a snare to him, rather than a mercy. O the curses and vexations that attend all the blessings of the wicked! It may be said of the little that a righteous man hath, as it was once said of Jacobs Garment, *It is like a field which the Lord hath blessed.* He blesseth the habitations of the just. Esau had a fair estate left him, and Jacob a less; yet Jacobs was a better estate than Esau's, because his little was blest to him, when Esau's much was curst to him. One little draught of clear water, is better than a Sea of brackish salt water. The application is easie. But,

5.

Fifthly, A little improved and well husbanded, is better than a great deal that is either not improved, or but ill improved. Every estate is as 'tis improved: a little Farm well improved,

Prov. 3. 33.

improved, is much better than a great Farm, that is either not improved, or ill improved. A little money, a little stock in a Shop well improved, is better than a great deal of money, a great stock, that is either not improved, or ill improved. Now here give me leave to shew you briefly how a godly man improves his little. Take me thus.

First, A godly man improves his little to the stirring up of his heart to thankfulness, and to be much in admiring and blessing of God for a little. Every drop the Dove drinks, he lifts up his head to Heaven. Every Bird in his kind (saith *Ambrose*) doth chirp forth thankfulness to his Maker. So the righteous man will bless God much for a little; yea, he will bless God very much for a very little. But,

Secondly, A righteous man improves his little to the humbling and abasing of himself before the Lord, as one that is much below the least of mercies, Gen. 32. 10. *I am not worthy of the least of all the mercies which thou hast shewed unto thy servant.* A righteous man labours to have his heart lye low under the sense of the least sin, and under the smart of the least rod, and under the sight of the least mercy. But,

Thirdly, A righteous man improves his little to the arming and fencing of himself against sinful temptations. Little mercies are many times great arguments to keep a gracious soul from sin. But,

Fourthly, A righteous man improves his little to the relief and refreshing of the bowels of others that are in want, and whose pinching necessities call for supplies. A poor man begging at a Christians door who was very poor, he spoke to his Wife to give him something; she answered, that she had but three-pence in the house: saith he, give him that, for if we never sow, we shall never reap. There was another Christian, who having given a little of his little to a man, began to think whether he had injured himself; but presently he corrected himself with these thoughts, that he had lent it one, that would pay all again with advantage, with interest upon interest: within an hour after he had it restored above seven-fold, in a way which he never thought of. *The Italian form of begging is, Do good for your selves.* But,

Ccc 2

Fifthly,

1.

Psalms 103. 1.

2, 3.

Psalms 116.

12, 13.

2.

2 Sam. 7. 18.

3.

Gen. 39. 7, 8,

9, 10.

4.

2 Cor. 8. 1, 2,

3, 4.

Heb. 6. 10.

5.

Pfal. 16. ult.
Joh. 4. 10, 11.
14.
Chap. 6. 4.
Rev. 19. 8.

Matth: 25.

Fifthly, A righteous man improves his little to the stirring up and provoking of his own heart to look after better and greater mercies, viz. spiritual and eternal favours. O saith the righteous man, if there be so much sweetness in a few drops, and sips, and small draughts, and crusts, and scraps? What is in those everlasting springs of pleasure and delight, that be at Gods right hand? If there be so much pleasantness in a piece of bread, and so much warmth in a course Suit of clothes, what sweetness is therein the waters of life? and what pleasantness is there in that bread of life that came down from Heaven? and what warmth is there in that fine Linnen that is the righteousness of the Saints? &c. A righteous man looks upon his least temporals, to be a strong engagement upon him, to seek after eternals. But now wicked men are so far from improving their much, their riches, their great riches, that they either hide their Talents, as that evil servant did his; or else they prove Jaylors to their mercies; and make them servants to their lusts, as pride, drunkenness, uncleanness, &c. Compare these Scriptures together, *Job* 21. 1.--10. *Amos* 6. 1.--7. *Psalms* 73. *Hos.* 4. 7. *Jer.* 2. 31. *Chap.* 5. 7, 8, 9. *Deut.* 32. 13, 14, 15, 16, 17, 18. *James* 5. 1, 2, 3, 4, 5, 6. But,

6.

Psalms 17. 24.
Luke 16. 25.

Gen. 30. 24.

Sixthly, The few mercies, the least mercies that the righteous man hath, are pledges, and pawns, and an earnest of more mercies, of better mercies, and of greater mercies, than any yet they do enjoy. Now a farthing given as an earnest of a thousand a year, is better than many pounds given as a present reward. Wicked men have outward blessings as their portion, their Heaven, their all. *Son remember that thou in thy life time receivedst thy good things:* But now that little that a godly man hath, he has it as a pledge of Heaven, and as an earnest of eternal favours and mercies. The little mercies the Saints enjoy, are doors of hope, to let in greater and better mercies: those mercies a righteous man has, are but inlets to further mercies. When *Rachel* had a Son, she called his name *Joseph*, saying, *the Lord shall add to me another Son.* Every mercy that a righteous man enjoys may well be called *Joseph*, because 'tis a certain pledge of some

further and greater mercy that is to be added to those the righteous man already enjoys. But,

7.

Phil. 4. 12, 13.

Prov. 10. 22.
Chap. 15. 16;
17.

Seventhly, The righteous man enjoys his little with a great deal of comfort, peace, quiet and contentment: the righteous man with his little, lies *Noah* like quiet and still in the midst of all the hurries, distractions, combustions and confusions that be in the world. Though the righteous man has but from hand to mouth, yet seeing that God feeds him from Heaven as it were with Manna, he is quiet and cheerful: but now wicked men have abundance of vexation with their worldly abundance: as you see in *Haman*, *Esther* 5. 9, 11, 12. 13. *Then went Haman forth that day joyfully and with a glad heart. But when Haman saw Mordicai in the Kings gate, that he stood not up nor moved for him, he was full of indignation against Mordicai. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King. Haman said moreover, yea, Esther the Queen did let no man come in with the King unto the Banquet that she had prepared, but my self; and too morrow am I invited unto her also with the King. Yet all this availeth me nothing, so long as I see Mordicai the Jew sitting at the Kings gate. It is seldom seen, that God allows unto the greatest darlings of the world a perfect contentment. Something they must have to complain of, that shall give an unfavoury verdure to their sweetest morsels, and make their felicity miserable: It was not simply *Mordicai* sitting at the Kings gate, but *Mordicai* refusing to stand up, or to move either Hat, head, or hand, or to bow any part of his body, that damp't all *Haman*'s joy, and that filled him with rage and vexation of spirit. The want of little things, viz. a knee, a hat, will exceedingly vex and discompose an ambitious spirit. So *Ahab*, though a King, yet when he was sick for *Naboth*'s Vineyard, his heart did more afflict and vex it self with greedy longing for that bit of earth, than the vast and spacious compass of a Kingdom could counter-comfort. And so *Alexander* the Great in the midst of all his glory, he was exceedingly vexed and discontented,*

If I had an enemy, saith *Lai'mer*, to whom I might lawfully wish evil, I would chiefly wish him great store of riches; for then he should never enjoy quiet.

1 Kings 21. 4.

Phrygians a
poor man, was
wearing out
with care
in keeping
those great
riches which
Cyrus had be-
stowed upon
him.

Oh how sweet
is it, to want
these bitter-
sweets.

because he could not make *Ivy* to grow in his Garden in *Babylon*. Contentment is a flower that does not grow in Nature's Garden. All the Honors, riches, pleasures, profits and preferments of this world, can't yield a man one dayes contentment, they are all surrounded with briars and thorns. you look upon my Crown and my Purple Robes said that great King *Cyrus*, but did you but know how they were lined with Thorns you would never stoop to take them up. *Charles* the Fifth Emperour of *Germany*, whom of all men the world judged most happy, cryed out at last with grief and detestation to all his honours, pleasures, trophies, riches, *Abite hinc, abite longe*: Get you hence; let me hear no more of you. Who can sum up the many grievances, fears, jealousies, disgraces, interruptions, temptations and vexations that men meet with in their very pursuit after the things of this world. Riches are compared to thorns; and indeed all the comforts the wicked enjoy, they have more or less of the thorn in them. And indeed riches may well be called thorns; because they pierce both head and heart: the one with care of getting, and the other with grief in parting with them. The world and all the glory thereof, is like a beautiful Harlot: a Paradise to the eye, but a Purgatory to the soul. A wicked man under all his enjoyments,

1. Enjoies not the peace of his conscience upon any just or solid grounds.

2. He enjoies not the peace of contentment upon any sober or righteous grounds. But now a righteous man with his little, enjoies both peace of conscience, and peace of contentment; and this makes every better sweet, and every little sweet to be exceeding sweet. A dish of green Herbs with peace of conscience, and peace of contentment, is a noble feast, a continual feast to a gracious soul. But,

8. Eighthly, the righteous man sees God, and acknowledges God, and enjoys God in his little. Look, as he that can't see God in the least affliction, in the least judgement, will never be truly humbled; so he that can't see God in the least mercy, will never be truly thankful, nor cheerful in every
crisis,

8.
Job. 1. 21.
Gen. 27. 28.
Chap. 33. 10,
11.

Crust, crum, drop and lip of mercy that a righteous man enjoys, he sees much of the love of his God, and the care of his God, and the wisdom of his God, and the power of his God, and the faithfulness of his God, and the goodness of his God, in making the least provision for him. I have read of the Jews, how that when they read the little Book of *Esther*, they let fall the Book on the ground, and they give this reason for that Ceremony, *because the name of God is not to be found in all that History*. So a righteous man is ready to let that mercy drop out of his hand, out of his mouth wherein he can't read his God, and see his God, and taste his God, and enjoy his God. But now wicked men may say, as *Elisha* did in another case :

Here is the mantle of Elijah, but where is the God of Elijah ? Here is abundance of riches, and honours, and dignities, &c. but where is the God of all these comforts ?

But alas, they mind not God, they see not God, they acknowledge not God in all they have, in all they enjoy : as you may see, by comparing the Scriptures in the Margent together. Wicked men are like the Horse and the Mule, that drinks of the brook, but never think of the spring. They are like to the Swine that eats up the Mast, but never looks to the Tree from whence the Mast falls. They are like such barren ground, that swallows up the seed, but returns nothing to the sower. A dunghill spirited fellow in our dayes being by a neighbour excited to bless God for a rich crop of Corn he had standing on his ground ; Atheistically replied, *Thank God ! Nay rather thank my Dung-Cart !* I have read of a great Cardinal, who writing down in his Diary, what such a Lord did for him, and how far such a Prince favoured him, and what encouragement he had from such a King ; and how such a Pope preferred him, but not one word of God in all. One reading of it, took his Pen and wrote underneath, here God did nothing. But,

Ninthly, The little the righteous man hath, is enough : enough to satisfie him, enough to content him, enough to bear his charges till he gets to Heaven. Gen. 33. 11. *I have enough*, saith *Jacob* to *Esau*. Gen. 45. 28. *And Israel said, it*

2 Kings 2. 4.

Hos. 2. 5, 8, 9.

Isa. 1. 3, 4.

Jer. 2. 6.

Esther 5. 10,

11, 12.

Luke 12. 19.

9.

Psal. 23. 1, 2.

Phil. 4. 12, 13.

1 Tim. 6. 6.

is

Prov. 30. 8.
If thou live
according to
nature, thou
wilt never be
poor, if accord-
ing to opinion,
thou wilt ne-
ver be rich.

Gen. 28. 20,
21.

Job 23. 12.
He is rich
enough, that
lacketh not
bread, and
high enough
in dignity, that
is not forced
to serve. *Jerom.*
John 6. 9. to
the 15.
1 Kings 17. 12.
v. 3. 4. 5. 6.

Prov. 30. 15,
16.

Psal. 17. 14.

enough; Joseph my Son is yet alive. Though the righteous man hath but little, yet he hath enough for his place and calling in which God has placed him, and enough for his charge, whether it be great or small, he has enough to satisfy nature, enough to preserve natural life. *Hagar* is but for food convenient, convenient for his life, not for his lusts; he prays for enough to satisfy necessity, convenience, not concupiscence: he begs for Bread, not for Quails: he begs that nature may be sustained, not pampered. Though it be true, that nothing will satisfy a wicked mans lusts; yet 'tis as true, that a little will satisfy nature, and less will satisfy Grace. *Jacob* vows, that the Lord should be his God, if he would but give him bread to eat, and rayment to put on. This was the first holy Vow that ever we read of; Hence *Jacob* is called the Father of Vows. He begs not dainties to feed him, nor Silks, nor Sattins to clothe him; but bread to feed him, though never so coarse, and clothes to cover him, though never so mean. *Job* is only for necessary food. A little will satisfy a temperate Christian. *Luther* made many a meal of Bread and a Red Herring; and *Junius* made many a meal of Bread and an Egg. Nature laps only, like those three hundred Souldiers, *Judges* 7. 6. When Christ fed the people graciously, miraculously, he fed them not with Manchets and Quails, or Pheasants, &c. but with Barley Loaves and Fishes, a frugal, temperate, sober diet. If the handful of meal in the Barrel, and the Oyle in the Cruize fail not, and if the brook and the running water fail not, *Elijah* can be well enough contented. But now wicked men never have enough, they are never satisfied. They are like those four things that *Solomon* speaks of, that are never satisfied, *viz.* The Grave, the barren Womb, the earth and the fire. That is an observable passage of the Psalmist, *Thou fillest their bellies with thy hid treasures.* To a worldly wicked man all these outward things are but a belly-full: and how soon is the belly emptied, after 'tis once filled. Though many rich men have riches enough to sink them; yet they have never enough to satisfy them. Like him that wisht for a thousand Sheep in his flock, and when he

he had them, he wisht for other Cattel without number. When *Alexander* had all the Crowns and Scepters of the Princes of the world piled up at his Gates, he wishtes for another world to conquer. *The eye is not satisfied with seeing, nor the ear with hearing. He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance with increase.* There is enough and enough in silver, in abundance of silver to vex and fret the soul of man, but not to satisfie the soul of man. God himself is the only centre of centers, and as the soul can never rest, till it return to him (as the Dove to the Ark) so it can never be filled, filled, or satisfied, but in the enjoyment of him. All the beauty of the world, is but deformity; all the brightness of the world, is but blackness; all the light of the world, is but bitterness: and therefore 'tis impossible for all the bravery and glory of this world, to give absolute satisfaction to the soul of man. *Solomon* the wisest Prince that ever sate upon a Throne, after his most diligent, curious, critical and impartial search into all the creatures, give this as the *summa totalis*, and product of his enquiries, *Vanity of vanities, all is vanity.* And how then can any of these things, yea, all these things heaped up together, satisfie the soul of man, *Hab. 2. 5. He enlargeth his desire as Hell, and is as death, and cannot be satisfied, but gathereth unto him all Nations, and heapeth unto him all people.* This is spoken of the King of *Babylon*, who though he had gathered to him all Nations and people; yea, and all their vast Treasures also, *Isa. 10. 13. I have robbed their treasures.* ver. 14. *And my hand hath found as a nest, the riches of his people: and as one gathereth Eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.* And yet for all this, was his desire enlarged as Hell, and could not be satisfied. The desires of worldlings are boundless and endless, and there is no satisfying of them. 'Tis not all the Gold of *Ophir*, or *Peru*, nor all the Pearls or Mines of *India*: 'tis not *Josephs* Chains, nor *David's* Crowns, nor *Himans* Honours, nor *Daniels* Dignities, nor *Dives* his riches, that can satisfie an immortal soul.

Eccles. 1. 8.

Chap. 5. 10.

Gen. 8. 9.

The poor
Heathen
could say, I
desire neither
more nor less
than enough.
For I may as
well dye of a
surfeit, as of
hunger.

10.

Job. 5. 20, 21,
22.

2 Cor. 6. 10.

Heb. 13 5, 6.
Prov. 10. 3Prov. 10. 3.
Pſalm 37. 34,
35, 36.
Jer. 17. 11.
Job 20. 20. ult.

Job 24. 14;

Tenthly, The little that the righteous man hath, is more ſtable, durable and laſting, than the riches of the wicked: and therefore his little, is better than their much, his mite is better than their millions. Pſal. 34. 9, 10. *O fear the Lord, ye his Saints: for there is no want to them that fear him. The young Lions do lack, and ſuffer hunger: but they that ſeek the Lord, ſhall not want any good thing.* Such as are ſeparated from the worlds luſts, can live with a little. Such as ſet up God as the object of their fear, have no cauſe to fear the want of any thing. When *David* was a captive amongſt the *Philiftins*, he wanted nothing. *Paul* had nothing, and yet poſſeſſed all things. A godly man may want many good things that he thinks to be good for him, but he ſhall never want any good thing that the Lord knows to be good for him. We do not eſteem of Tenure for life, as we do of freehold, becauſe life is a moſt uncertain thing. Ten pound a year for ever, is better than a hundred in hand. All the promiſes are Gods Bonds, and a Chriſtian may put them in ſuit when he will, and hold God to his word; and that not only for his ſpiritual and eternal life; but alſo for his natural life, his temporal life; but ſo can't the wicked. The temporal eſtate of the wicked is ſeldom long-liv'd, as you may ſee, by comparing the Scriptures in the Margent together. *Alexander* the Great Conqueror of the world, cauſed to be painted on a Table a Sword in the compaſs of a Wheel, ſhewing thereby, that what he had gotten by the Sword was ſubject to be turned about the wheel of Providence. There is no more hold to be had of riches, honours, or preferments, than *Saul* had of *Samuels* lap. They do but like the Rainbow ſhew themſelves in all their dainty colours, and then van ſhaway. There are ſo many ſins, and ſo many croſſes, and ſo many curſes that uſually attend the riches of the wicked, that 'tis very rare to ſee their eſtates long-liv'd. Hence their great eſtates are compared to the Chaff; which a puff of wind diſperſeth; to the Graſs which the ſcorching Sun quickly withers: to the tops of Corn, which are ſoon cut off; and to the unripe Grape, Job 15. 33. *He ſhall ſhake off his unripe Grape as the Vine, and ſhall caſt off his flower as*

the

the Olive. Every dayes experience confirms us in this truth.
But,

Eleventhly and lastly, The little that the righteous man hath, is better than the riches of the wicked, in resp.^t of his last reckoning, in resp.^t of his last accounts. God will never call his children in the great day, either to the book or to the barr for the mercies that he has given them, be they few or be they many, be they great or be they small. Though the Mercer brings his Customer to the book for what he has, and for what he wears, yet he never brings his Child to the book for what he has; and for what he wears. Though the Vintner or Inn-keeper brings their guests to the barr for the provisions they have, yet they never bring their children to the barr, for the provisions they make for them. In the great day the Lord will take an exact account of all the good that his children have done for others, but he will never bring them to an account, for what he has done for them. Christ in this great day will,

1. Remember all the individual offices of love and friendship that hath been shewed to any of his members.

2. He will mention many good things which his children did, which they themselves never minded.

3. The least and lowest acts of love and pity that have been shewed to Christs suffering servants, shall be interpreted as a special kindness shewed to himself.

4. The recompence that Christ will give to his people in that day shall be exceeding great. Here is no calling of them to the book or to the barr for the mercies that they were entrusted with. But O the sad, the great accounts, that the wicked have to give up for all their Lands and Lordships, for all their Honors, Offices, Dignities and Riches. *To whom much is given, much shall be required.* Christ in the great day will reckon with all the Grandees of the world for every thousand, for every hundred, for every pound, yea, for every penny that he has entrusted them with. All Princes, Nobles and people that are not interested in the Lord Jesus, shall be brought to the book, to the barr in the great day, to give an account of all they have received and done in the

D d d 2

flesh.

11.

Math. 25.

Verse 37.

Verse 40.

Verse 44, 46.

Luke 12. 48.

Rev. 6. 15, 16,

17.

Luke 16. 2.

Ecclef. 12. 14.

Some of the more refined Heathen have had some kind of dread and fear in their spirits upon the consideration

of a day of account, as the writings of *Plato* and *Tully*, &c. do sufficiently evidence.

flesh. But Christs darlings shall then be the only welcome guests. *Matth. 25. 34. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the world.* Before the world was founded, the Saints were crowned in Gods eternal counsel. Here is no mention made of the book or the barr, but of a Kingdom, a Crown, a Diadem. Now by these eleven Arguments 'tis most evident, that the little that the righteous man hath, is better than the riches of the wicked; the righteous mans mite, is better than the wicked mans millions. But,

8. The eighth Maxim that I shall lay down, to put a stop to your too eager pursuit after the things of this world, is this, viz. That the life of man consists not in the enjoyment of these earthly things, which he is so apt inordinately to affect, *Luke 12. 15. And he said unto them, take heed, and beware of covetousness. For a mans life consisteth not in the abundance of the things which he possesseth.* Whether we consider mans life, in the length and continuance of it, or in the comfort of it: It consists not in riches; for no man lives a day longer or merrier for his riches. Though possessions are useful to sustain life, yet no man is able to prolong his life, or to make it any thing more happy or comfortable to him, by possessing more than he needs or uses. 'Tis not the Golden Crown that can cure the head-ache, nor the Velvet Slipper that can ease a man of the Gout, nor the Purple Robe that can fray away a burning Fever. Mark, the life of man is so far from consisting in the enjoyment of these earthly things, that many times they hasten a man to his long home. Many a mans Coffer has hastened him to his Coffin; and as many a man has lost his finger for his Rings sake, so many a man has lost his life for his Purfes sake. In all the Ages of the world many a man has deeply suffered for his means. *Naboth* lost his life for his Vineyards sake. *Quintus Aurelius* in the dayes of *Sylla* lost

Jer. 17. 11

*1 Kings 21.
Pluta eb in
vita Sylle.*

lost his life by reason of his Lands. Many a mans means has hanged him. Many a man has deeply suffered for his means sake. The *Romans* ript up the bellies and bowels of the *Jews* to search for Gold. The *Americans* had been more safe, had they had less Gold. They thought Gold was the *Spaniards* God. But how the *Spaniards* played the Devil to get their Gold, I shall not at this time take pleasure to relate. Now if our temporal life consists not in any of these earthly things, then certainly our spiritual life consists not in any of these earthly things. For what Religious duty is there that a b. liever can't do, though he has neither money in his Bagg, nor dainties on his Table. And as our spiritual life consists not in any of these earthly things, so our eternal life consists not in any of these earthly things: for as all the treasures of this world can't bring a soul to Heaven, so they cannot keep a soul from dropping down to Hell.

*This worlds wealth that men so much desire,
May well be likened to a burning fire,
Whereof a little can do little harm:
But profit much our bodies well to warm:
But take too much, and surely thou shalt burn.
So too much wealth to too much wo dos turn.*

But,

The ninth Maxim that I shall lay down to put a stop to your too eager pursuit after the things of this world, is this, viz. That there is no rest to be found in any earthly enjoyments. Rest is the centre at which all intellectual natures, as well as natural bodies aim at. A man that is inordinately in love with the world, can never be at rest. The Drunkard sometimes rests from his cups, and the unclean person from his filthiness, and the swearer from his Oathes, and the Idolater from his Idols, but the worldling is never at rest: his head and heart are still a plodding and a plotting how to get, and how to keep the things of this world. Eccl. 5. 12. *The sleep of the labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer*

Just bus
When Zesara-
Emperor of
Constantinople,
had taken
Ægypt, he
found a great
deal of Treas-
ure there;
and the Soul-
liers asking of
him, what
they should do
with the Citi-
zens of Ægypt
having found
a great treas-
ure among
them: O saith
the Emperor.
Hang them all
up, for they
are too rich to
be made
slaves,

9.

He that is
rich in consci-
ence (saith
Austin) sleeps
more sound y,
than he that is
richly clothed
in Purp'e
Luke 12. 20.

Dan. 5. 5, 6.

Matth. 26. 24.

Augustine.

Had a man
as much honor
and dignity,
profit and
pleasure as
himself could
wish, or the
world afford,
yet within
twenty four
hours he
would be
weary of all,
and must go
to sleep.

him to sleep. These three Vultures, care of getting, fear of keeping, and grief of losing, feed day and night upon the heart of a rich and wretched worldling, so that his sleep departs from him. Sometimes his abundance lyes like a lump of Lead heavy upon his heart, so that he cannot rest. Sometimes his conscience dos so lath, and launce, and gaule him for what he has got by indirect wayes and means, that he cannot sleep. Sometimes God himself will not suffer him to sleep: Sometimes God shews him the hand-writing upon the wall: sometimes he terrifies him with dreams: and sometimes he throws hand-fulls of Hell fire in his face, as once he did into *Judas's*, and this hinders his rest. Sometimes by their excessive eating and drinking, their gluttony, their delicious fare, they overcharge nature, which causeth indigestion and malignant vapours, whereby sleep is wholly removed, or else much disturbed. Earthly riches are an evil Matter, a treacherous Servant, Fathers of flattery, Sons of grief, a cause of fear to those that have them, and a cause of sorrow to those that want them: and therefore what rest is there to be found in the enjoyment of them. The Prior in *Melancthon*, rolled his hands up and down in a Basin full of Angels, thinking to have charmed his Gout, but this could give him no ease, no rest. *Latimer* in a Sermon before King *Edward* the sixth, tells a story of a rich man, who when he lay upon his sick bed, one came to him, and told him, that he was a dead man, that he was no man for this world: as soon as ever the sick man heard these words (saith *Latimer*) he cryed out, must I die? Send for a Physician, Wounds, side, heart, must I die? Wounds, side, heart, must I dye? and thus he continued crying out, Wounds, side, heart, must I dye? Must I dye and leave these riches behind me? All the riches that he had heaped together, could give him no rest nor quiet, when the King of terrors knockt at his doors. All the good things of this world have more or less of the Thorn in them. And therefore what rest can they give? *Achans* Golden wedge proved a wedge to cleave him, and his garment a garment to throwd him. In *Spain* they lived happily, until fire made some Mountains vomit Gold:

Gold: but what miserable discords have followed ever since. It is only Heaven that is above all Winds, and Storms and Tempests: neither hath God cast man out of one Paradise, for him to think to find out another Paradise in this world. Egr,

The tenth and last Maxim that I shall lay down, to put a stop to your too eager pursuit after the things of this world, is this, viz. That it is a very high point of Christian wisdom and prudence, alwayes to look upon the good things, and the great things of this world, as a man will certainly look upon them, when he comes to die. O with what a disdainful eye, with what a contemptible eye, with what a scornful eye, and with what a weaned heart and cold affections do men look upon all the pomp, state, bravery and glory of the world, when their soul sits upon their trembling lips, and there is but a short step between them and eternity. He that looks upon the world, whilst he has it under his hand, as he will assuredly look upon it, when he is to take his leave of it: he will

10.

1. Never sin to get the world. Nor,

2. He will never grieve inordinately to part with the world. Nor,

3. He will never envy those who enjoy much of the world. Nor,

4. He will never dote upon the world, he will never be enamoured with the world. I have read of a man, who lying in a burning Feaver, profess that if he had all the world at his dispose, he would give it all for one draught of Beer, at so low a rate do men value the world at such a time as that is. King *Lysimachus* lost his Kingdom for one draught of water to quench his thirst. If men were but so wise to value the world at no higher a rate in health, than they do in sickness; in the day of life, than they do at the hour of death; they would never be fond of it, they would never be so deeply in love with it. Now O that these ten Maxims may be so blest to the Reader, as to crucifie the world to him, and him unto the world. *Gal. 6. 14.* He gave good counsel who said, O man if thou be wise, let the world pass, lest thou

pass

Ans. 8.

1 John 2. 15.

pass away with the world. Fix thy heart on God; let him be thy portion; fix thy affections upon Christ, he is thy redemption; on Heaven, let that be thy Mansion. O take that counsel, *Love not the world, nor the things of the world.* Mark, he doth not say, have not the world, nor the things of the world: but *love not the world, nor the things of the world*: nor he doth not say, use not the world, nor the things of the world; but *love not the world, nor the things of the world*: nor he doth not say, take no moderate care for the world, nor the things of the world: but *love not the world, nor the things of the world.* But to prevent all mistakes, give me leave to premise these three things.

1.
As Mr. Tindal the Martyr, said, I desire these earthly things, so far as they may be helps to the keeping of thy commandments.

First, 'Tis lawful to desire earthly things, so far as they may be furtherances of us in our journey to Heaven. As a passenger when he comes to a deep River, desires a Boat, but not for the Boats sake, but that he may pass over the River, for could he pass over the River without a Boat, he would never cry out, a Boat, a Boat: or as the Traveller desires his Inn, not for the Inns sake, but as it is a help, a furtherance to him in his journey homewards; or as the Patient desires Physick, not for Physick sake, but in order to his health. So a Christian may lawfully desire earthly things in order to his glorifying of God; and as they may be a help to him in his Christian course, and a furtherance to him in his heavenly race, *Heb. 12. 1.* But,

2.

Secondly, We may desire earthly things in subordination to the will of God. Lord if it be thy pleasure, give me this and that earthly comfort, yet not my will, but thy will be done. Lord thou art the wise Physician of bodies, souls and Nations, if it may stand with thy glory, give thy sick Patient life, health and strength; yet not my will, but thy will be done. But,

3.
Prov. 30. 8, 9.
1 Tim. 6. 8.

Thirdly, We may desire such a measure of earthly things, and such a number of earthly things, as may be suitable to the place, calling, relation and condition wherein the Providence of God has set us. As a Master, Magistrate, Prince, Lord, Gentleman, &c. A little of these earthly things, and a few of these earthly things, may be sufficient to the order, place, calling

ling and condition of life wherein some men are placed, but not sufficient for a King, a Lord, a Magistrate, a General, &c. These must have their Counsellors, their Guards, variety of attendance, and variety of the creatures, &c. A little portion of these earthly things is sufficient for some: and a great and large portion of these earthly things, is but sufficient for others. Less may serve the Servant, than the Master, the Child than the Father, the Peasant than the Prince, &c. The too eager pursuit of most men after the things of this world to make up the losses that they sustained by the fire, hath been the true cause, why I have insisted so largely upon this ninth Duty that we are to learn by that fiery dispensation that hath past upon us.

10.

Mal. 2. 15.

The tenth Duty that lyes upon those who have been burnt up, is to be very importunate with God, to take away those sins that have laid our City desolate, and to keep off from sin for the time to come, and to look narrowly to your spirits, that you do not charge the Lord foolishly, because he has brought you under his fiery rod. Job 1. 16. *While he was yet speaking, there came also another and said, the fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee. v. 22. In all this Job sinned not, nor charged God foolishly.* The fire of God (that is, a great, fierce and terrible fire) that fell from Heaven, and consumed *Jobs* sheep and servants, was a more terrible Judgement, than all the former Judgements that befell them, because God seemed to fight against *Job* with his own bare hand, by fire from Heaven, as once he did against *Sodom*: In all this *Job* sinned not: that is, in all this that *Job* suffered, acted and uttered, there was not any thing that was materially sinful. Satan he said, that if God would but touch all that he had, *Job* would curse him to his face; but when it came to the proof, there was no such thing. For *Job* had a fair and full victory over him, and Satan was proved a loud liar. For *Job* sinned not in thought, word or deed: *Job* did neither speak, nor do any thing that was dishonourable to God, or a reproach to his Religion, or a

E e e

wound

wound to his conscience : under this fiery tryal *Job* did not so much as entertain one hard thought concerning God : nor let fall one hard word concerning God, under all the evils that besell *Job*. *Job* still thinks well of God, and speaks well of God, and carries it well towards God : Certainly *Job* had a great deal of God within him, which kept him from sinning under such great and grievous sufferings. O Sirs, it is a far greater mercy to be kept from sinnings under our sufferings, than it is to be delivered from the greatest sufferings. *Jobs* heart was so well seasoned with Grace, that he would admit of no insolent or unfavoury thoughts of God, or of his severest Providences. In all this *Job* sinned not, nor charged God foolishly, or with folly. Some refer the former part of this Verse to the mind, and the latter to the mouth : shewing that *Job* (though he had lost all) neither thought in his heart, nor uttered with his mouth any thing unmeet and unworthy of God. The meek, humble, patient and gracious behaviour of *Job* under all his sore losses and crosses, is here owned, renowned, crowned and chronicled by God himself. O Sirs, sinning is worse than suffering ; it is better to see a people bleeding, than blaspheming ; burning, than cursing ; for by mens sins God is dishonoured, but by their sufferings God is glorified. O that the Christian Reader would seriously consider of these twelve things,

Prov. 6. 16,
17.

Jer. 49. 4.

Rom. 1. 18.

Heb. 6. 6.

Ephes. 4. 30.

Marth. 26. ult.

Psal. 30. 6, 7.

Isa. 49. 1, 2.

Mal. 2. 2.

Jer. 4. 18.

1. That there is nothing that the great God hates but sin.
2. That there is nothing that he has revealed his wrath from Heaven against, but sin.
3. That there is nothing that crucifies the Lord of Glory a flesh, but sin.
4. That there is nothing that grieves the Spirit of Grace, but sin.
5. That there is nothing that wounds the conscience, but sin.
6. That there is nothing that clouds the face of God, but sin.
7. That there is nothing that hinders the return of prayer, but sin.

8. That

8. That there is nothing that interrupts our communion with God, but sin,

9. That there is nothing that imbitters our mercies, but sin.

10. That there is nothing that puts a sting into all our troubles and tryals, but sin.

11. That there is nothing that renders us unserviceable in our places, stations and conditions, but sin.

12. That there is nothing that makes Death the King of terrors, and the terror of Kings to be so formidable and terrible to the Sons of men, as sin. And therefore under all your sorrows and sufferings, crosses and losses, make it your great business, to arm your selves against sin, and to pray against sin, and to watch against sin, and to turn from sin, and to cease from sin, and to get rid of sin, and to stand for ever in defiance of sin. Assuredly every gracious heart had rather be rid of his sins, than of his sufferings, Job 7. 21.

And why dost thou not take away mine iniquity, or lift up, as the Hebrew runs, to note, that though Job had many loads, many burthens upon him, yet none lay so heavy upon him, as his sin, Hos. 14. 2. Take away all iniquity, and receive us graciously. 'Tis not take away our captivity, and receive us graciously; but take away our iniquity, and receive us graciously: nor it is not take away this or that particular iniquity, and receive us graciously, but take away all iniquity, and receive us graciously; take away stain and sting, crime and curse, power and punishment, that we may never hear more of it, nor never feel more of it: nor never be troubled any more with it. Though their bondage was great, very great, yea, greater than any people under Heaven were exercised with, yet their sins were a more unsupportable burden to their spirits, than their bondage was. And therefore they cry out, *Take away all iniquity, and receive us graciously.* And this was the usual method of David, when he was under sore troubles and tryals, he was more importunate with God to be purged and pardoned, than he was to be eased under his troubles, or delivered from his troubles, Psal. 51. 2. *Wash me thoroughly from mine iniquity, and cleanse me from my*

Ecc 2

fin.

2 Chron. 7. 14.
Isa. 16, 17.
Chap. 55. 7.
Hos. 14. 8.
Isa. 30. 22.

Dan. 9. 11, 12,
13.

See Psal. 79.
1, 5, 8.
Psal. 35. 7.
Psal. 32. 4, 5.
Psal. 38. 3, 4.

Exod. 10.

Jer. 8. 6.

Hos. 6. 1, 2, 3.

Isa. 56. 6.

Ezek. 36. 33,

37.

II.

Isa. 9. 12.

Rev. 11. 18.

Deut. 28. 43.

2 Chron. 28.

18, 19.

Deut. 32. 36.

fin. verse 7. Purge me with Hyssop, and I shall be clean: wash me and I shall be whiter than Snow. ver. 9. Hide thy face from my sin, and blot out all mine iniquities. ver. 14. Deliver me from blood guiltiness, O God. When Pharaoh was under the hand of the Lord, he was all for removing of the Plagues, the Frogs, the Locusts, &c. But when David was under the hand of the Lord, he was all for the removing of his sins, and for the cleansing, purging, and washing away of his sins. O that all the burnt Citizens of London would be more earnest and importunate with God to pardon, and purge, and take away all those iniquities that have brought the fiery rod upon them, than they are studious and industrious to have their credits repaired, their houses rebuilt, their Trades restored, and all their losses made up to them. O that they might all be driven by what they have felt, seriously to consider what they have done. No man saith what have I done. O that they would all blame themselves more, and their sins more, and to turn to him who has so sorely smitten them, and lay hold on his strength, and make peace with him, that so he may yet build up their waste places, and make up their breaches, and repair their losses, and never turn away from doing of them good, Jer. 32. 41, 42, 43: 44. But,

The eleventh Duty that they are to learn that have been burnt up, is to prepare and fit for greater troubles and tryals. The anger of the Lord is not yet turned away, but his hand is stretched out still. The Nations are angry, the face of the times seem sorely to threaten us with greater troubles, than any yet we have encountered with. Ah London, London! Ah England, England, the Clouds that hang over thee, seem every day to be blacker and blacker, and thicker and thicker: thou hast suffered much, and thou hast cause to fear, that thou mayest suffer more: thou hast been brought low: yea, thou art this day brought very low in the eyes of the Nations round about thee; and yet thou mayest be brought lower before the day of thy exaltation comes. When God intends to raise a person, a City, a Nation high, very high,

high, he then usually brings them low, very low, and when they are at lowest, then the day of their exaltation is nearest. 'Tis commonly darkeſt a little before break of day. The hand of the Lord has been lifted up high, yea, very high over us, and against us, but who repents, who reforms, who returns to the Most High, who smites upon his thigh, who says what have I done? who finds out the Plague of his own heart? who ceaseth from doing evil? who learns to do well? who stirs up himself to take hold of God? who stands in the gap? who wrestles and weeps, and weeps and wrestles to turn away those judgements that this day threaten us? So long as sin remains rampant, and men continue impenitent, there is reason to fear a worse scourge than any yet we have been under. *Pharaoh's* stubbornness did but increase his plagues: the more stout and unyielding we are under judgements, the more chains God will still put on. When his hand is lifted up, we must either bow or break. Such as have been under the smart rebukes of God, and will not take Christ's warning, to go their way and sin no more, have reason to fear his inference, that a worse thing will come upon them. The face of present Providences looks dismal: dreadful sufferings seem to be near, very near, even at our very doors. Yet to prevent fainting, we must remember, that God never wants chambers to hide his people in, till his indignation be over past. God hath ways enough to preserve his wheat, even when the whirl-wind carries away the chaff. God can find an Ark for his *Noahs*, when a flood of wrath sweeps away sinners on every hand: and God can provide a *Zoar* for his *Lots*, when he rains fire and brimstone upon all round about them. Look, as God many times by lesser mercies fits his people for greater mercies; so God many times by lesser judgements fits his people for greater judgements: and who can tell, but that the design of God by the late Judgements of Fire, Sword and Pestilence, is to prepare and fit his people for greater judgements. That God might have inflicted greater judgements than any yet he has inflicted upon us: I have already proved by an induction of particulars, that greater judgements

Psal. 79. 8.
Psal. 135. 23.
Psal. 142. 5.
Isa. 26. 10, 11.
Jer. 8. 6.

Isa. 1. 16, 17.
18.
Psa'm 106.
Hos. 12. 4.

Exod. 9. 17.

Eccles. 5. 8.

John 5. 14.

Isa. 26. 20.

may be prevented, and our present mercies continued and increased, it highly concerns us to repent, and to turn to the Most High. There are seven sorts of men who have high cause to fear worse Judgements than any yet have been inflicted upon them.

1. Such who scorn and deride at the Judgements of God, *Isa.* 5. 19. *Jer.* 17. 15. and *Chap.* 20. 8. 2 *Pet.* 3. 3, 4, 5.

2. Such who put off the Judgements of God to others, who cry out, O these Judgements concern such and such, but not us.

3. Such who are no wayes battered nor reclaimed by Judgements.

4. Such as grow worse and worse under all the warnings and judgements, as *Pharaoh* and *Abaz* did, *Isa.* 1. 5. *Jer.* 5. 3. 2 *Chren.* 28. 22, 23.

5. Such as make no preparations to meet God, when he is in the way of his Judgements, *Amos* 4. 12.

6. Such who are careless *Gallies* that do not so much as mind or regard the warnings of God, the judgements of God, *Isa.* 5. 12, 13.

7. Such as put the evil day far from them, as they did in *Isa.* 22. 12, 13. and as they did in *Amos* 6. 3. and as the inhabitants of *Jerusalem* did a little before their City was laid desolate. Some Writers tell us, that though the Jews had a great many warnings by prodigious signs, and fearful apparitions before *Jerusalem* was besieged, and the City destroyed: yet most of them expounded the meaning of them in a more favourable sense to themselves, than ever God intended, till the dreadful vengeance of God overtook them to the utmost. It is the greatest wisdom and prudence in the world, to prepare and fit for the worst. The best way on earth to prevent Judgements from falling upon us, or if they do fall, to sweeten them to us, is to prepare for them. But,

Hecceppus.
Josephus, &c.

12.

The twelfth Duty that lyes upon those who have been burnt up, is to secure the everlasting welfare of their precious and immortal souls. O Sirs, *Londons* Ashes tell you to your faces, that you cannot secure your Houses, your Shops, your Estates,

Estates, your Trades, but the eternal well being of your souls may be secured. Every burnt Citizen carries a Jewel, a Pearl of price, a rich Treasure about him; viz. a Divine soul, which is more worth than all the world. As Christ who only went to the price of souls, as told us, There is much of the Power, Wisdom, Majesty and Glory of God stampt upon the stately fabrick of this world, but there is more of the Power, Wisdom, Majesty and Glory of God stampt upon an immortal soul. The soul is the glory of the Creation. What Job speaks of Wisdom, is very applicable to the precious soul of man. Man knows not the price thereof: It cannot be valued with the Gold of Ophir, with the precious Onyx, or the Sapphire. The Gold and the Chrystal cannot equal it: and the exchange of it, shall not be for Jewels of fine Gold. The soul is a beam of God, a heavenly spark, a celestial plant; it is the beauty of man, the wonder of Angels, the envy of Devils, and the glory of God. O how richly and gloriously hath God embroydered the soul. *The Kings daughter is all glorious within: her clothing is of wrought Gold.* The soul is divinely inlaid and enamel'd by Gods own hand. The soul is of an Angelical nature, it is of a divine Off spring, it is a spiritual substance capable of the knowledge of God, and of union with God, and of communion with God, and of an eternal fruition of God. The soul is an immortal substance, and that not only *per gratiam*, by the grace and favour of God, as the body of Adam was in the state of innocency, and as the bodies of Saints shall be at the resurrection, but *per naturam*, by its own nature, having no internal principle of corruption, so as it cannot by any thing from within it self cease to be; neither can it be annihilated by any thing from without. *Fear not them which kill the body, but are not able to kill the soul.* Some have observed to my hand, that there are three sorts of created spirits: the first of those whose dwellings is not with with flesh, or in fleshly bodies, they are the Angels: the second, of those which are wholly immersed in flesh, the souls of beasts, which rise out of the power of the flesh, and perish together with it: the third is of those which inhabit bodies of flesh, but rise out of the

Matth. 16. 26.

Psaln 19. 1, 2.

Job 28. 13, 16, 17.

Psaln 45. 13. *Epictetus* and many others of the more refined Heathens have long since said that the body was but the Organ, the soul was the man, the Merchandize.

Matth. 10. 28.

Gregory, &c.

Ecclef. 12. 7.

the power of the flesh, nor dye when the body dyeth; and these are the souls of men. When the body returneth to the earth as it was, the Spirit shall return to God who gave it. O Sirs, the soul being immortal, it must be immortally happy, or immortally miserable. Certainly there is no wisdom, nor policy to that of securing the everlasting welfare of your souls. All the honours, riches, greatness and glory of this world, are but chips, feathers, trifles, pebbles to your precious and immortal souls: and therefore before all, and above all other things, make sure work for your souls; if they are safe, all is safe; but if they are lost, all is lost, and you cast and undone in both worlds. *Chrysostom* observeth, that whereas God hath given many other things double, two eyes to see with, two ears to hear with, two hands to work with, and two feet to walk with, to the intent that the failing of the one might be supplied by the other, he hath given us but one soul, if that be lost, hast thou another soul to give in recompence for it. If you save your souls, though you should lose all you have in this world, your loss would be a gainful loss; but if you lose your precious souls, though you should gain all the world, yet your very gains will undo you for ever. You have found by the late dreadful fire, that there is no securing of the things of this world; and therefore make it your business, your work, to get a Christ for your souls, grace for your souls, and a Heaven for your souls, that so though all go to wrack here, yet your souls may be saved in the day of Christ. What desperate madness and folly would it have been in any, when *London* was in flames, to mind more, and endeavour more to save their Lumber, than their Jewels; their goods in their Shops, than their Children in their Cradles, or their Wives in their Beds; but it is a thousand times greater madness and folly, for men to mind more, and endeavour more to secure their temporal estates, than they do to secure their eternal estates. But,

13.

Psalms 16. 5.

Psalms 63. 26.

The thirteenth duty that is incumbent upon those who have been burnt up, is to get a God for their portion. You have lost your earthly portion, your earthly possessions, O that

that you would now labour with all your might, to get God for your portion. If the loss of your earthly portions shall be so sanctified to you, as to work you to make God your portion, then your unspeakable losses will prove inconceivable gain unto you. O Sirs, God is the most absolute needful and necessary portion: the want or the loss of earthly portions may afflict and trouble you, but the want of God for your portion will certainly damn you: it is not absolutely necessary, that you should have a portion in Gold, or Silver, or Jewels, or Goods, or Houses, or Lands, or Lordships; but it is absolutely necessary, that you should have God for your portion. Suppose that with the Apostles, you have no certain dwelling place, nor no Gold, nor Silver in your purses: Suppose with *Lazarus* you have never a rag to hang on your backs, nor never a dry crust to put in your bellies: Suppose with *Job* you should stript of all your worldly comforts in a day; yet if God be your portion, you are happy, you are really happy, you are signally happy, you are greatly happy, you are unspeakably happy, you are eternally happy. However it may go with you in this world, yet you shall be sure to be glorious in that other world. To have God for thy portion O man, is the one thing necessary; for without it thou art for ever and ever undone: If God be not thy portion, thou canst never enjoy communion with God in this world: if God be not thy portion, thou canst never be saved by him in the other world. Will you consider a little what an excellent transcendent portion God is?

1. He is a present portion: he is a portion in hand, he is a portion in possession.
2. God is an immense portion, he is a vast large portion, he is the greatest portion of all portions.
3. God is an all-sufficient portion.
4. God is a pure and unmixed portion: God is an unmixed good, he hath nothing in him but goodness.
5. God is a glorious, a happy and a blessed portion: he is so in himself, and he makes them so too, who enjoy him for their portion.

FF

6. God

Psal. 119. 57.
Jer. 10. 16.
Lam. 3. 24.

1 Cor. 4. 11.
Acts 3. 6.
Luke 16. 20,
21.

See my
Marcellus Portion, from p. 8.
to p. 107.
where all these
particulars are
fully proved.

6. God is a peculiar portion, a portion peculiar to his people.

7. God is a universal portion, he is a portion that includes all other portions.

8. God is a safe portion, a secure portion, a portion that none can rob a believer of.

9. God is a suitable portion. No object is so suitable and adequate to the heart, as he is.

10. God is an incomprehensible portion.

11. God is an inexhaustible portion; a portion that can never be spent, a spring that can never be drawn dry.

12. God is a soul satisfying portion; he is a portion that gives the soul full satisfaction and content.

13. God is a permanent portion, an indeficient portion, a never failing portion, a lasting, yea, an everlasting portion.

14. And lastly, God is an incomparable portion; God is a portion more precious, than all those things which are esteemed most precious. Nothing can make that man miserable, that has God for his portion: nor nothing can make that man happy, that hath not God for his portion. O Sirs, why do you think, that God by his late fiery dispensations, has stript you of your earthly portions, but effectually to stir you up to make him your only portion, &c. But,

14.

Ponder seriously on these Scriptures.

Psal. 91. 2, 9, 10.

Psal. 71. 3.

Psal. 57. 1.

2 Cor. 6. 8,

9, 10.

Ezek. 11. 16.

The fourteenth Duty that is incumbent upon them that have been burnt up, is to make God their habitation, to make God their dwelling-place. Psal. 90. 1. *Lord thou hast been our dwelling place (or place of retreat) in all generations: or in generation, and generation as the Hebrew runs, it is an Hebraisme, setting forth God to be the dwelling place of his people in all generations before the flood and after the flood. The Israel of God in all their troubles and travels in their wilderness condition, were not houseless nor harbourless: God was both their hiding place and their dwelling place. He that dwelleth in God, cannot be unhoused, because God is stronger than all. 'Tis brave for a Christian to take up in God as in his Mansion-house. It was a witty saying of that learned man Pius Mirandula, viz. That God created the*

the earth for Beasts to inhabit, the Sea for Fishes, the Air for Fowls, the Heavens for Angels and Stars; and therefore man hath no place to dwell and abide in, but God alone. Now the great God has burnt up your dwelling places, make him your dwelling place, your habitation, your shelter, your place of retreat, your City of refuge. Certainly they dwell most safely, most securely, most nobly, most contentedly, most delightfully and most happily, who dwell in God, who live under the wing of God, and whose constant abode, is under the shadow of the Almighty. Let the loss of your habitations lead you by the hand, to make choice of God for your habitation. There is no security against temporal, spiritual and eternal judgements, but by making God your dwelling place. How deplorable is the condition of that man that hath neither a house to dwell in, nor a God to dwell in? that can neither say, this house is mine, nor this God is mine? that hath neither a house made with hands, nor yet one eternal in the Heavens. 'Tis a very great mercy for God to dwell with us, but it is a far greater mercy, for God to dwell in us, and for we to dwell in God. For God to dwell with us, argues much happiness, but for we to dwell in God, this argues more happiness, yea, the top of happiness. There is no study, no care, no wisdom, no prudence, no understanding, to that which works men to make God their habitation. No storms, no tempests, no afflictions, no sufferings, no Judgements can reach that man, or hurt that man, who has made God his dwelling place. He that hath God for his habitation, can never be miserable; and he that hath not God for his habitation, can never be happy. That God that has once burnt you out of your habitations, can again burn you out of your habitations; and if he should, how sad would it be, that God has once and again burnt you out of your habitations, and yet you have not made him your habitation? &c. But,

2 Cor. 5. 1, 2.
1 John 4. 13.
Chap. 3. 14.

The fifteenth Duty that is incumbent upon those who have been burnt up, is to make sure an abiding City, a City that hath foundations, whose builder and maker is God.

F f f 2

Heb

15.
See my Treatise on Assurance.

H.b. 13. 14. *For here have we no continuing City, but we seek one to come.* These words are a reason of his former exhortation to the believing Hebrews, to renounce the world, and to take up Christs Cross and follow him; as is clear by this causal particle *for*. It is a probable conjecture made by some, as *Estius* observeth, that *St. Paul* speaks prophetically of the destruction of the City of *Jerusalem*, which was then at hand, and that in a short time, neither that City, nor the Countrey about it, would be an abiding place for them; but driven from thence they should be, and be forced to wander up and down; and therefore they were to look for no other abiding place, but Heaven. *Here we have no continuing City.* The Adverb translated *here*, is sometimes used for *place*, and this more strictly for the particular place, where one is (as for that place where *Peter* was, when he said, *It is good for us to be here*) or more largely for the whole earth, and so it is taken here, for it is opposed to Heaven. For the present we have no abiding City, but there is an abiding City to come, and thats the City which we seek after. This earthly *Jerusalem* is no abiding City for us: this old world, the glory of which is wearing off, is no abiding City for us; but *Jerusalem* that is above, the heavenly City, the City of the great King, the City of the King of Kings. This world is a wilderness, and believers as Pilgrims and strangers must pass through it to their heavenly *Canaan*. This world is no place for believers to continue in; they must pass through it to an abiding City, to a continuing City, to a City that hath foundations, Heb. 11. 10. *For he looked for a City which hath foundations, whose builder and maker is God.* The Plural Number is here used, *foundations*, for emphasis sake: this City is said to have foundations, to shew that it is a firm, stable, immoveable and enduring City, which the Apostle opposeth to the Tabernacles or Tents wherein *Abraham* and the other Patriarchs dwelt while they were on earth, which had no foundations, but were moveable and carried from place to place, and easily pulled down, or overthrown, or burnt up; but Heaven is an immoveable, firm, stable and everlasting City. Heaven is a City that is built,

Ver. 13.

Γὰρ.

Estius Exposit.
ii. lvi.

ὧς.

Matth. 17. 4.

Rev. 21. 2.
Chap. 1. 5, 6.

Θεμελίους.

1. Upon the foundation of Gods eternal good will and pleasure.

2. That is built upon Gods election to eternal glory.

3. That is built upon the foundation of Christs eternal merits and purchase.

4. That is built upon the foundation of Gods everlasting Covenant of free, rich, infinite, sovereign and glorious grace.

5. That is built upon the immutable stability of Gods promise and oath : Heaven is built upon the foundation of great and precious promises, and upon his oath, who is faithfulness it self, and cannot lye. Now O what a strong City, what a glorious City, what a continuing City, what a lasting, yea, what an everlasting City must Heaven needs be. that is founded upon such strong and immoveable foundations as they are ? Heaven hath foundations, but the Earth hath none : the earth hangs upon nothing, as *Job* speaks *Nineveh, Babylon, Jerusalem, Athens, Corinth, Troy*, and those famous Cities of *Asia*, were strong and stately Cities in their times, but where are they now ? Both Scripture and History doth sufficiently evidence, that in all the Ages of the world, there hath been no firm, stable, or continuing City to be found : and the Divine Wisdom and Providence hath ordered, and that partly to work the sons of men to put a difference betwixt the things of this world, and the things of the world to come : and partly to wean them from the world and all the bravery and glory thereof : and partly to awaken them, and stir them up to make sure a Kingdom that shakes not, riches that corrupt not, an inheritance that fadeth not away, a house not made with hands, but one eternal in the Heavens ; and a City that hath foundations, whose builder and maker is God. Heaven is styled a City, to set out the excellency, glory and benefits thereof. The resemblance betwixt Heaven and a City, holds in these respects among others.

First, A City is a place of safety and security, so is Heaven a place of the greatest safety and security. A soul in Heaven, is a soul out of Gun-shot, no Devil shall there tempt, no wicked men shall there assault, no fire-balls shall be

Ephes. 1. 3, 4, 5, 6.

2 *Tim.* 2. 10.

1 *Pet.* 1. 2, 3, 4, 5.

Rom. 9. 11.

Chap. 11. 5-7.

2 *Pet.* 1. 4.

Heb. 6. 17, 18, 19, 20.

Job. 26. 7.

Heb. 2. 5.

Col. 3. 1.

Heb. 13. 28.

1 *Pet.* 1. 4.

2 *Cor.* 5. 1, 2.

I.

Neh. 3. 1.

Jer. 35. 11.

there cast about, to disturb the peace of the heavenly inhabitants.

2.
John 14. 2.

Secondly, A City is compact, it is made up of many habitations; so in Heaven there are many habitations, many Mansions. In our common Cities many times the inhabitants are much shut up, and streightned for want of room; but in Heaven there is Elbow-room enough, not only for God, and Christ, and the Angels, those glittering and shining Courteours, but also for all b. lievers, for all the elect of God.

3.
Heb. 12. 22,
23.

Thirdly, A City hath sundry degrees of p. rsons appertaining unto it, as chief Magistrates and other Officers of sundry sorts, with a multitude of Commoners. So in Heaven there is God the Father, God the Son, and God the Ho'y Ghost, and an innumerable company of Angels and s. ints.

4.

Fourthly, In a City you have all manner of provisions and useful commodities; so in Heaven there is nothing wanting that is needful or useful.

5.

Fifthly, A City hath Laws, Statutes and Orders for the better Government thereof; 'tis so in Heaven: and indeed there is no Government, to the Government that is in Heaven. Certainly there is no Government that is managed with that Love, Wisdom, Prudence, Holiness and Righteousness, &c. as the Government of Heaven is managed with.

6.
Rev. 3. 12.

Sixthly, Every City hath its peculiar privileges and immunities; so it is in Heaven; Heaven is a place of the greatest privileges and immunities.

7.

Seventhly, Cities are commonly very populous; and so is Heaven a very populous City, Dan. 7. 10. Rev. 5. 11. Rev. 7. 9.

8.
Rev. 21. 27.

Eighthly, None but Free-men may Trade, and keep open Shop in a City; so none shall have any thing to do in Heaven, but such whose name are written in the Lambs Book of Life. Believers are the only persons that are inrolled as Free-men in the Records of the heavenly City.

Ninthly.

Ninthly, Cities are full of earthly riches; and so is Heaven of glorious Riches: there are no riches, to the riches of the heavenly *Jerusalem*. All the riches of the most famous Cities in the world, are but Dross, Brass, Copper, Tinn, &c. to the riches of Heaven.

O Sirs, how should the consideration of these things, work us all, to look, and long, and to prepare, and fit for this heavenly City, this continuing City, this City which hath foundations, whose builder and maker is God. The Holy Ghost frequently calling believers, Pilgrims, sojourners, strangers, doth sufficiently evidence, that there is no abiding for them in this world: this world is not their Countrey, their City, their home, their habitation; and therefore they are not to place their hopes, or hearts, or affections upon things below. Heaven is their chief City, their best Countrey, their most desirable home, and their everlasting habitation; and therefore the hopes, desires, breathings, longings and workings of their souls, should still be heaven-ward, glory-ward. Oh when shall grace be swallowed up in glory? when shall we take possession of our eternal Mansions? when shall we be with Christ, which for us is best of all? The late fire hath turned all ranks and sorts of men out of the houses where they once dwelt, and it will not be long before death will turn the same persons out of their present habitations, and carry them to their long homes. Death will turn Princes out of their most stately Palaces, and great men out of their most sumptuous Edifices, and rich men out of their most pleasant houses, and warlike men out of their strongest Castles, and poor men out of their meanest Cottages. The Princes Palace, the great mans Edifice, the rich mans house, the warlike mans Castle, and the poor mans Cottage are of no long continuance. O how should this awaken and alarm all sorts and ranks of men, to seek after a City which hath foundations, to make sure their interest in the New *Jerusalem* which is above, in those heavenly Mansions, that no time can wear, nor flames consume. But,

Sixteenthly,

9.
Isa. 23. 8.
Rev. 21.

Heb. 11. 13.
1 Pet. 2. 11.
Psal. 119. 54

Col. 3. 1, 2.

Luke 16. 9.
Rev. 22. 17.

John 14. 2, 3, 4

Phil. 1. 23.

Eccles. 12. 5.

16.

Sixteenthly and lastly, Was *London* in flames on the Lords Day, and was the prophanation of that day, one of those great sins that brought that dreadful judgement of fire upon *London*, that hath turned that glorious City into a ruinous heap? then Oh that all that have been sufferers by that lamentable fire, (and all others also) would make it their business, their work, their Heaven, to sanctifie the Sabbath, and to keep it holy all their dayes, that the Lord may be no more provoked to lay *London* more desolate, than 'tis laid this day. Let it be enough, that this day of the Lord hath been so greatly prophaned, by sinful omissions, and by sinful commissions; by the Immorality, Debauchery, Gluttony, Drunkenness, Wantonness, Filthiness, Uncleanliness, Rioting, Revelling and Chambering, that multitudes were given up to before the Lord appeared against them in that flaming fire that hath laid our renowned City in Ashes. Let it be enough that the Lord has been more dishonoured, and blasphemed, that Christ hath been more reproached, despised and refused, and that the Spirit hath been more grieved, vexed, provoked and quenched on the Lords Day, than on all the other days in the week. Let it be enough, that on this day of the Lord, many have been a playing, when they should have been a praying; and that many have been a sporting, when they should have been a mourning for the afflictions of *Joseph*. And that many have been a courting of their Mistresses, when they should have been a waiting on the Ordinances: And that many have been sitting at their doors, when they should have been instructing of their families: and that many have been walking in the Fields, when they should have been a sighing and expostulating with God in their Closets; and that many have made that day of common labour, which God hath made to be a day of special rest, from sin, from the world, and from their particular callings. Oh that all men who have paid so dear for prophaning of Sabbaths, would now bend all their force, strength, power and might, to sanctifie those Sabbaths, that yet they may enjoy on this side eternity? &c.

Amos 6. 6.

But

But you will reply upon me, *How is the Sabbath to be sanctified?*

Quest.

I shall endeavour to give a clear, full and satisfactory Answer to this necessary and noble Question. And therefore take me thus.

Answer.

First, We are to sanctify the Sabbath, by resting from all servil labour and work on that day. *Exod. 20. 10. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy Son, nor thy Daughter, thy manservant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates. Jer. 17. 22. Neither carry forth a burden out of your houses on the Sabbath Day; neither do ye any work, but hallow ye the Sabbath Day, as I commanded your fathers. Isa. 58. 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking of thine own words. Here are three things distinctly observable in the words:*

1.
*Exod. 16. 29,
30. 1
Neh. 13, 15,
16, 17, 18.*

1. Words.
2. Works.
3. Pleasure.

Not doing thine own ways, that is, works: not speaking thine own words: not finding thine own pleasure. Now mark, we have stronger reasons to engage us to a stricter observation and sanctification of the Lords Day, than they had for their Sabbath: which may be thus evinced.

(Not to speak of their double Sacrifices upon their Sabbath, which (as some think) might typifie our double devotion on the Lords Day: nor yet to speak of those six Lambs, whereby others conjecture, was fore-prophefied the abundant services in the time of the Gospel, *Ezek. 46. 1...5.*)

*Numb. 28. 9,
10.*

First, Our Motives are far greater, and more efficacious: For,

First, Our day hath many priviledges above theirs: wit-

G g g

ness

ness the honourable Titles given to it by holy and learned men. As the Queen of dayes, Princess, Principal, Primate, a Royal day, higher than the highest, the first fruits of the days; yea, saith *Hierom*, The Lords Day is better than any other common day, than all Festivals, New-moons, and Sabbaths of *Moses*. By these Titles 'tis evident, that the Ancients had the Lords Day in very high esteem and veneration. Sirs, look, what Gold is among inferiour Mettals, and what among other Grain, &c. the same is the Lords Day above all other dayes of the week.

Secondly, Their Sabbath was celebrated for the memorial of the Creation; ours for the great work of Redemption. But,

Thirdly, Theirs was celebrated for their deliverance out of *Egypt*; ours for our deliverance from Hell. Now if the Jews were bound, and that for a whole day not to do their own works, nor speak their own words, nor find their own pleasure; how much more solemnity 'belongs to our Lords Day? O, what a day is the Lords Day! and how solemnly and devoutly ought it to be observed and sanctified? But,

2.

Secondly, We have greater means and helps for the sanctification of the Sabbath, than the Jews had for a long time; or than the Primitive Christians had for three hundred years. Mark, the holy observation of the Sabbath among them, came in by degrees long after the day was settled; and the reason was this, because for a good while they had no word written to be read, nor no Synagogues built to read it in. It was well nigh a thousand years, or above a thousand years after the giving of the Law, before the reading of the Law in Synagogues came up. For a long time they had no Books among them, but the five Books of *Moses*; and those Books neither, were not well understood by the common people. And it is further observable, that the children of *Israel* being in *Egypt* under sore pressures, afflictions and cruel bondage, &c. neither did, nor could keep the Sabbath in any solemn manner, not being permitted either to rest, or enjoy any solemn assemblies. And when they were in their wilderness condition, they had many stations, diversions and in-

cursions

curfions of enemies, fo that they could not keep the Sabbath in any folemn publick manner, as afterwards they did when they were fettled in peace and fafety in the Land of *Canaan*. And fo the Primitive Chriftians for three hundred years living under very great and violent Persecutions : they neither did, nor could keep the Lords Day with that folemnity that they fhould or would ; but as for place, they met not openly, but fecretly in Woods, and Defarts, and Holes, and Caves, and Dens of the earth : and fo for time, fometimes they met in the day, and often they met in the night. But as for us, who have lived, and do live in thefe dayes of the Son of man, what rare means and helps, what abundance of means and helps, what choice and precious means and helps have we had, and ftill have (in fpite of all oppofitions from high or low) to enable us to fanitize the Sabbath. And O that all the means and helps, that we yet enjoy, may be fignally bleft to that purpofe. But,

Thirdly, The Heathens by the very light of nature, held it but reafonable, that the dayes confecrated to their Gods, fhould totally be obferved with reft, and fanctity, the *Flamins* which were their Priests, affirmed, that the Holy-dayes were polluted, if any work were done upon the folemn dayes ; befides it was not lawful for the King of the Sacrifices, and the *Flamins* their Priests to fee a work done on the holy dayes ; and therefore by a Cryer it was proclaimed, that no fuch things fhould be done : and he that neglected the Precept, was fined ; and befides the fine, he which did ought unawares on fuch dayes, was to offer Sacrifices for expiation. And *Scævola* the High Priest affirmed, that the wilful offender could have no expiation. Now fhall Heathens be fo ftrict in the obfervation of their holy dayes, and fhall not Chriftians be as ftrict in their obfervation of the Lords Day ? Thefe Heathens will one day rife in judgement againft the flight obfervers, and the grofs prophaners of the Lords Day. But,

Secondly, We muft fanctifie the Sabbath, by preparing our felves before hand for that day, and all the duties of that day. Hence it is that God hath fixt a *Memorandum* upon this

G g g 2

Command,

3.

Macrobius l. 1.
c. 16.

2.

Ecclef. 5. 1, 2.

Pſalm 26. 6.

Command, more than he hath upon any other Command. Exod. 20. 8. *Remember the Sabbath day to keep it holy.* Sabbath dayes are our Market-dayes. Now men that are worldly wiſe, they conſider before hand, what to buy, and what to ſell. The Husband-man dungs, dreſſes, plowes, harrows, and all to prepare it for ſeed. *I will (ſaith holy David) waſh my hands in innocency: ſo will I compaſſ thyne Altar, O Lord.* Signifying that to holy performances, there ought to be holy preparations. When the Temple was to be built, the Stones were hewen, and the Timber ſquared and fitted, before they were brought to the place where the Temple ſtood. The Application is eaſie.

1. Firſt, The Jews had their preparations, Mark 15. 42. *And now when the Even was come,* (becauſe it was the preparation, that is, the day before the Sabbath, &c.) Their preparation began at three a clock in the after-noon, which the Hebrews called the Sabbath Eve. The Jews (as I have read) were ſo careful in their preparation for the Sabbath, that to further it, the beſt and wealthieſt of them, even thoſe that had many ſervants, and were Maſters of Families, would chop Hearbs, ſweep the houſe, cleave wood, and kindle the fire, and do ſuch like things, &c.

2. Secondly, The Heathens did uſe to prepare themſelves by a ſtrict kind of holineſs, before they would offer Sacrifices to ſeveral of their Gods. They had (as Authors write) their ſtone pots of water ſet at the doors of their Temples, where they uſed to waſh before they went to Sacrifice.

3. Thirdly, The works of the day are great and glorious: and what excellent works are there in nature, but requires ſome previous preparation? &c.

4. Fourthly, Conſider the Dignity, Majeſty, Authority and Purity of that God, with whom you have to do in all the duties of the day. When men are to converſe and treat with earthly Princes, or to give them entertainment, how do they prepare and make ready? And will you carry it worſe towards the King of Kings, and Lord of Lords, than men do carry it towards mortal Princes, whoſe breath is in their noſtrils, and whoſe glory ſhall aſſuredly be laid in the duſt? &c.

Fifthly,

1 Tim. 6.
15, 16.

Fifthly, Consider if you do not prepare your selves before hand for that day of the Lord, and all the duties of that day, what difference will there be between you and the worst of Hypocrites, Formalists, Superstitious or prophane persons, who rush upon holy duties, as the Horse rusheth into the Battel. Dost thou dress up thy house, thy Husband, thy self, thy children? so do the worst of persons. If you do not prepare for the duties of the day, and to meet with God in those duties, what singular thing do ye? *Matt. 5. 27.*

5.

Sixthly, Consider what blessed yearnings you have made on those Sabbaths, wherein you have been prepared to meet with the Lord, and to manage the duties of those dayes. O the joy, the peace, the comfort, the communion, the satisfaction, the enlargements, that you have then met with: and on the other hand consider, what poor yearnings you have made of it, when you have been careless and rash, and have not prepared your selves for the duties of the day, and for the enjoyment of God in those duties. Oh how flat, how cold, how dull, how dead, how straitned, have you been on those Sabbaths, wherein you have not prepared to meet with the Lord? &c.

6.

But you may say, *Wherein doth our preparation for the Sabbath consist?*

Quest.

In these three things.

First, In a holy care, so to order all our worldly business and affairs on the day before, that they may not encrease upon us on the Lords Day, to trouble us, or distract us in the duties of that day.

Answer.

1.

Secondly, In putting iniquity far from you, in laying aside all superfluity of naughtiness, that you may receive the ingrafted word with meekness, which is able to save your souls. When the vessel is unclean, it sowres quickly the sweetest liquors that are poured into it. And so when the heart is filthy and unclean, it loses all the good, it might otherwise gain by Ordinances. If the stomach be foul it must be purged before it be fed, or else the meat will never

2.

Job 11. 14, 15.
James 1. 12.

nourish and strengthen nature, but encrease ill humours. So the souls of men must be purged from foul enormities and gross impieties, or else they will never gain any saving good by Ordinances. 2 Tim. 2. 21. *If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Masters use, and prepared unto every good work, &c.*

Thirdly, In acting your graces in all the duties of the day. Sleepy habits will do you no good, nor bring God no glory: all the honour he hath, and all the comfort and advantage you have, is from the active part of grace: and therefore you must still be a stirring up the grace of God that is in you, 2 Tim. 1. 6. *Stir up the gift of God that is in thee.* I know the Apostle speaks of the Ministerial gift: but it is as true of the work of grace: for the Greek word χάρισμα signifies grace, as well as gift. *Stir up the grace of God in thee.* Mark the phrase, it is a remarkable phrase: for in the Original it is to blow up thy grace, Ἀναζωοποιῶν, just as a man blowes up a fire that growes dull, or is hid under the ashes: blow up the grace of God in thee. Some think, that it is a Metaphor taken from a spark kept in ashes, which by gentle blowing, is stirred up till it take a flame. Others say, it is an allusion to the fire in the Temple, which was alwayes to be kept burning. Look as the fire is encreased and preserved by blowing; so are our graces preserved and encreased by our acting of them. We get nothing by dead and uselesse habits: Talents hid in a Napkin, gather rust. Look, as the noblest faculties are imbased, when they are not improved, when they are not exercised. So the noblest graces are imbased, when they are not improved, when they are not exercised. Grace is bettered and made more perfect, by acting: neglect of our graces, is the ground of their decrease and decay. Wells are the sweeter for drawing: and so are our graces for acting. We had need pray hard with the Spouse, Cant. 4. ult. *Awake O North wind, and come thou South, blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruit.* Satans grand design, is not to keep men from going the round of duties, nor yet to keep men from attending on Ordinances, but his grand design, is to hinder

3.
[Isaiah 50. 10.

Calvin and
others.

hinder the exercise of grace. All other exercises without the exercise of grace, will do a Christian no good; as you may see by comparing the Scriptures in the Margin together. The more grace is exercised, the more corruptions will be weakened and mortified. As one bucket in the Well rises up, the other goes down; so as grace rises higher and higher, corruptions fall lower and lower. There was two Lawrels at Rome, and when the one flourished, the other withered; so where grace flourishes, corruptions wither. As the house of David grew stronger and stronger; so the house of Saul grew weaker and weaker. So as grace in its exercise grows stronger and stronger. So sin like the house of Saul, will every day grow weaker and weaker. If you keep not grace in exercise, it may most fail you, when it should stand you most in stead. If a man uses a knife but now and then, he may have his knife to seek when he should use it. That Sword grows rusty in the scabbard, that is used but now and then. You know how to apply it. *Bar.*

Thirdly, You must sanctifie the Sabbath, by looking upon the enjoyment of Sabbaths and Ordinances, as your great happiness by looking upon every duty as your dignity, and by looking upon every work of that day, as carrying a reward with it. Psalm 19. 11. *And in keeping of them there is great reward*: not only for keeping, but also in keeping of Gods commands, there is great reward. A gracious soul would not exchange the joy, the peace, the comfort, the assurance, the communion, the delight, the satisfaction that it enjoys in the wayes of obedience (before pay-day comes, before the Crown be put on, before the full reward is given out) for all the Crowns and Kingdoms of this world. David was a King, a great and glorious King; yea, the best King in all the world, and yet he esteemed it as a very high honour to be the lowest Officer, a door-keeper in Gods house, Psalm 84. 10. *A day in thy Courts, is better than a thousand: I had rather be a door-keeper in the house of my God, (or I had rather sit at the threshold, as the Hebrew runs) than to dwell in the tents of wickedness.* 1 Kings 10. 8. *Happy are the men, happy are these thy servants which stand continually before thee,*
and

Luke 22.
31. 32. 33.
1 Tim. 4. 8
Isa. 58. 1. -- 8.
Neh. 7. 4, 5. 6.

2 Sam. 3. 1.

Mark 4. 40.

3.

Prov. 8. 34. 35.
Psalm 27. 4.
Psalm 42. 1, 2, 3
3. 4. 5.
Psalm 63. 1,
2, 3:

Cant. 2 4, 5,
5.

Many in these
dayes are like
old *Barr'la*,
that had lost
his taste and
hearing, and
so cared not
for *David's*
Feasts and
Musick.

2 Sam. 19 35.

4.

Psal. 139. 18.
Gen. 22. 3.
Job 1. 5.

and that bear thy wisdom : said the Queen of *Sheba* concerning *Solomons* servants. Other how many thousand times more happy are they who hear Christ in his Ordinances, who see Christ in his Ordinances, and who enjoy Christ in his Ordinances on his own day. Of all dayes the Sabbath Day is the day wherein Christ carries his people into his Wine-cellar, wherein he brings them to his Banqueting-house, and his banner over them is love. This is the day wherein he stayes his people with Flaggons, and comforts them with Apples, and wherein his left hand is under their head, and his right hand doth embrace them. O the sweet communion, the sweet discoverer, the sweet incomes, and that blessed presence, and those glorious answers and returns of prayer, that the Saints have had on Sabbath dayes. Christ in his Ordinances on the Sabbath day, doth as *Mary*, open a box of precious Ointment which diffuseth a spiritual savour among them that fear him. Though many slight Ordinances, and many deny Ordinances, and many oppose Ordinances, and many fall off from Ordinances, and many pretend to live above Ordinances, and under that pretence, vilifie the Ordinances as poor, low, weak things, yet the beauty and glory of Gods Ordinances, will one day convince the world of the excellency of the Saints, *Ezek. 37. 26, 27, 28. I will set my Sanctuary in the midst of them for evermore. My Tabernacle also shall be with them : yea, I will be their God, and they shall be my people. And the Heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuary shall be in the midst of them for evermore.* I doubt not, but there are many thousands of the precious servants of the Lord, who are able to tell this poor, blind, dark world, from their experience, that they have seen, and felt, and tasted, and enjoyed more of God in his Ordinances on this day, than ever they have enjoyed on any other day. But,

Fourthly, You must sanctifie the Sabbath, by rising as early in the morning, as your age, strength, health, and ability, and bodily infirmities will permit. *Abraham* rose up early in the morning to offer up his only Son. And *Job* rose up early in the morning, to offer up burnt-offerings. So *David*,

my

my voice shalt thou hear in the morning. O Lord, in the morning will I direct my prayer unto thee (or martial my prayer, as the Hebrew runs) and will look up (or will look out as a watchman looks out of his Watch-Tower, to discover an approaching enemy) So Psalm 130. 6. My soul waiteth for the Lord, more than they that watch for the morning : I say, more than they that watch for the morning. Psal. 88. 13. In the morning shall my prayer prevent thee. That this may the more work, and the better stick seriously consider of these hints, &c.

Psalm 5. 3.

First, God is the first Being; and therefore of right deserveth to be served first. If you can find any being before the being of that God, who is blessed for ever, let that being be served first : if not (as I am sure you can't) then let the first being be first served. But,

1.
Dan. 7. 22.
Chap. 2. 20,
21, 22.

Secondly, As God is the first being, so he is the best being: he is the choicest and chiefest good; and therefore ought to be first minded and served, Psalm. 4. 6. Psalm. 73. 25. Psalm. 144. 15. But,

2.

Thirdly, As God is the best being, so he is the greatest being: as he is the choicest and the chiefest good, so he is the greatest good, the greatest Majesty, the greatest Authority; and therefore he ought to be first served. But,

3.
Mal. 1. u't.

Fourthly, God gives the greatest rewards and the fullest rewards, and therefore he ought to be served first. He gives a Crown of righteousness, 2 Tim. 4. 8. A Crown of life, Rev. 2. 10. A Crown of glory. James 1. 12. A Crown of immortality. What han't men done; what won't men do, what do'n't men do for earthly Crowns? A Crown is the top of Royalty: and how many Princes have swum through the blood of thousands to their earthly Crowns. O how much more active for God, should that glorious Crown make us, which he has laid up for all that love him. But,

4.
Psa'm 19. 11.
Matth. 5. 12.
2 John 8.

Fifthly, Christ rose early in the morning before day, and went into a solitary place to pray: and why should not we make it our business, our work, our Heaven to write after so noble a Copy: we cannot glorifie Christ, more than by our conformity to him, than by imitating of those

5.
Mark 1. 35, 36.

6.
Exod. 32. 43
5. 6.

Cant. 7. 11, 12.

blest patterns that he hath set before us. But,
Sixthly and lastly, The children of *Israel* rose up early in the morning on the Sabbath day, to offer up burnt-offerings and peace-offerings to an Idol. So Papists, Turks and Heathens are early in the mornings at their devotions: and the Haslor rises early in the morning to trapan the lustful youth, Prov. 7. 15. *Therefore came I forth to meet thee diligently, to seek thee: or as it runs in the Hebrew, In the morning came I forth to meet thee.* Now how should this put Christians to a holy blush, to see the very basest and worst of people to take more pains to go to Hell, than themselves do to go to heaven. Shall they rise early to serve their Idols, and shall not we rise early to serve our God, and save our souls? O Sirs, did you but love Christ more, and Sabbaths more, and duties more, you would then be more early in your communion with God, as the Spouse was. *Mary Magdalen loved Christ much, Luke 7. 47. And she came early to the Sepulchre to seek him. She came to look after Christ as soon as it began to dawn, Matth. 28. 1. Mark 16. 1, 2. Luke 24. 1. Joh. 20. 1.* Men that love the world, can rise early to gain the world. Now shall nature do more than grace? Shall the love of the world, out-do the love of Christ? the Lord forbid. And thus I have done with those Considerations that should quicken you up to sanctifie the Sabbath, by rising as early in the morning, as your age, health, strength, ability and bodily infirmities will permit. But,

5. Fifthly, You must sanctifie the Sabbath, by a Religious performance of all the duties of the day.

Quest.

What are they?

Ans.

1. Publick.
2. Private.

Quest.

What are the publick duties that are to be performed on that day?

First,

First, To assemble your selves with the people of God, to hear his Word, *Neb.* 8. 1. 9. *Matth.* 13. 54. *Joel* 1. 13. 14. *Chap.* 15. 16. *Luke* 4. 16, 17. *John* 20. 19, 26. *Acts* 2. 1. 44. 46. *Acts* 5. 12. *1 Cor.* 11. 20.

Ans.
1.

Secondly, Prayer, *Psalms* 5. 7. *Psalms* 42. 4. *Psalms* 118. 24. 25. 26. *Isa.* 56. 7. *Matth.* 21. 13. *Acts* 1. 13, 14. *Acts* 2. 46, 47. *Acts* 16. 13. *Hab.* 13. 15.

2.

Thirdly, The Administrations of the Seals, *Acts* 2. 45. *Chap.* 20. 7. *1 Cor.* 11. 20, 33.

3.

Fourthly, Singing of Psalms, Hymns, or Spiritual Songs, *Psalms* 92. 1. *Matth.* 26. 30. *1 Cor.* 14. 15. *James* 5. 13. *Heb.* 2. 12.

4.

Fifthly, Works of Mercy and Charity, *Nehemiah* 8. 9, 10, 11, 12. *1 Cor.* 16. 1, 2.

5.

Sixthly, and lastly, The Censures of the Church : as casting out of communion the obstinate, and in receiving such into communion, as the Lord hath received into communion and fellowship with himself, *1 Tim.* 5. 20, 21. *1 Cor.* 5. 4. 2 *Cor.* 2. 6, 7. *Rom.* 14. 1. *Chap.* 15. 7. &c.

6.

What are the private duties that are to be performed on that day?

Quest.

First, Prayer in our Families and Closets, *Colossians* 3. 17. *Luke* 18. 1, 2. *1 Thess.* 5. 18. *Ephes.* 6. 18. See my Treatise on Closet Prayer, &c.

Ans.
1.

Secondly, Reading of the Word, *Joshuah* 1. 8. *Deut.* 6. 6, 8, 9, 10. *Chap.* 11. 19. and *Chap.* 4. 10. *John* 5. 35. *Col.* 3. 16. *Rev.* 1. 3.

2.

Thirdly, Meditation, *Psalms* 1. 2. *Psalms* 119. 97. *1 Cor.* 14. 5. *1 Tim.* 2. 11, 18.

3.

But on what must we meditate?

Quest.

1. Upon the holiness, greatness and graciousness of God.
2. Upon the person, natures, offices, excellencies, beauties, glories, riches, fulness, and sweetness of Christ.

Ans.

H h h 2

3. Upon

3. Upon the blessed truths that we either hear or read.
4. Upon our own emptiness, nothingness, baseness, vileness and unworthiness.
5. Upon the works of Creation and Redemption.
6. Upon our spiritual and internal wants.
7. Upon that eternal rest that is reserved for the people of God, *Heb. 4. 9.*
4. Fourthly, Instructing, examining and preparing of your families, according to the measures of grace you have received, *Deut. 6. 7. Deut. 11. 18, 20. Gen. 18. 19, 20. Joshua 24. 15.*
5. Fifthly, Singing of Psalms, *James 5. 13. Coloss. 3. 16. Ephes. 5. 19.*
6. Sixthly, Holy Conference upon the Word, *Luke 14. 8, 9, 10, 11, 12, 13, 16. Chap. 24. 14, 17, 18. Col. 4. 6. Mat. 3. 16, 17, &c.*
7. Seventhly, Visiting and relieving the sick, the poor, the distressed, afflicted and imprisoned Saints of God, *Matth. 15. 34--40. James 1. 27, &c.*

Now mark when the Publick Ordinances may be enjoyed in Christs way, and in their liberty, purity and glory, it will be your wisdom so to manage all your family duties and closet duties, as that you do not shut out more publick Worship. It is more observable, that the Sabbaths and publick service are joyned together. *Lev. 19. 30. Ye shall keep my Sabbaths, and reverence my Sanctuary, I am the Lord.* Now what God hath solemnly joyned together, let no man put assunder. Every Christian should make it his great care, that private duties do not eat up publick Ordinances, and that publick Ordinances do not shut out private duties. More of this you may see in my Discourse on Closet prayer. But,

6.

God is totus oculus; all eyes. As the eyes of a well-drawn Picture are fastned, on the which way so ever thou turnest: so are the eyes of the Lord.

Sixthly, You must sanctifie the Sabbath, by managing all the duties of that day, as under the eye of God. Gods eye is very much upon his people whilst they are in Religious duties, and services. Therefore in the Tabernacle, the place of Gods publick Worship, it was thus commanded, *Exod. 25. 37. Thou shalt make seven Lamps, and they shall light the Lamps, that they may give light.* To teach us that nothing there

there escapes his sight : for in his house there is alwayes light : and so when the Temple was built, *Mine eyes* (saith God) *shall be there perpetually*. It was an excellent saying of *Ambrose*, If thou canst not hide thy self from the Sun, which is Gods Minister of light, how impossible will it be to hide thy self from him, whose eyes are ten thousand times brighter than the Sun. Subjects will carry themselves sweetly and loyally, when they are under their Sovereigns eye : and children will carry themselves dutifully, when they are under their Parents eye : and servants will carry themselves wisely and prudently when they are under their Masters eye. Gods eye is the best Tutor to keep the soul in a gracious frame. It is good to have a fixed eye on him whose eye is alwayes fixed on thee. The best way on earth to keep close to Gods Precepts, is alwayes to walk as in his presence : no man on earth, by day or night, can draw a curtain between God and him. There is a threefold eye of God that is present in the assemblies of his people. As,

1 Kings 9. 3.

Ambros. Offic.
l. 1. c. 14.

Job 31. 5, 6.
Prov. 15. 9.
Cha. 5. 20, 21.

First, There is the eye of observation and inspection : God seeth what uprightness and seriousness, what integrity, ingenuity and fervency you have in his services. *Mine eyes are upon all their wayes*, Jer. 16. 17. Psalm 16. 8. *I have set the Lord alwayes before me*, Psalm 119. 168. *I have kept thy precepts and thy Testimonies ; for all my wayes are before thee*. Job 31. 4. *Dost not see all my wayes, and count all my steps*. O Sirs, whether you are praying, or hearing, or reading, or meditating, or singing, or receiving the Lords Supper, or conferring one with another ; The eye of the Lord is still upon you. But,

1.

Mal. 3. 17.

Secondly, There is an eye of favour and benediction Amos 9. 4. *I will set mine eyes upon them for good*, a Chro. 7. 16. *Mine eye and my heart shall be there* : that is, in my house. Gods eye is here to approve, and to bless, and to encrease the graces, the comforts, the communions, and the enjoyments of his people. But,

2.

Thirdly, There is the eye of fury and indignation. Gods looks can speak his anger, as well as his blows. His fury is visible by his frowns. *Mine eyes shall be upon them for evil*.

3.

H h h 3

Gods

Job 16. 9.

Gods sight can wound as deeply as his sword. *He sharpeneth his eyes upon me: saith Job.* Wild Beasts when they fight, what their eyes as well as their teeth. *He sharpeneth his eyes upon me,* as if he would stab me to the heart with a glance of his eye: he that waits on God irreverently, or worships him carelessly, or that prophane his day, either by corporal labour, or spiritual idleness, may well expect an eye of fury to be fixt upon him, *Jer. 17. ult. Ezek. 22. 26, 31. B 11,*

7.

Psalm 27. 4.
Psalm 42. 1, 2
Psalm 43. 4
Psalm 63. 1, 2
Psalm 84. 1, 2.

S. venthly, You must sanctifie the Sabbath, by pressing after immediate communion with God and Christ in all the duties of the day. Oh, do not take up in duties, or Ordinances, or priviledges, or enlargements, or meltings, but press hard after intimate communion with God in all you do. Let no duty satisfie thy soul, without communion with God in it. *Can. 7. 4. The King is hid in the Galleries;* that is, in his Ordinances. The Galleries, the Ordinances, without King Jesus be enjoyed in them, will never satisfie the Spouse of Christ. What is a purse without money, or a Table without meat, or a Ship without a Pilor, or a fountain without water, or the body without the soul, or the Sun without light, or the Cabinet without the Jewels: no more are all Ordinances and duties to a gracious soul without the enjoyment of God in them. *Moses* had choice communion with God in the Mount, and that satisfied him. The Disciples had been with Jesus, and this was a spring of joy and life unto them. *John 20. 20. Then were the Disciples glad, when they saw the Lord.* *Here is the Mantle of Elijah, but where is the God of Elijah:* said *Elisha:* So saith a gracious soul, here is this Ordinance and that Ordinance, but where is the God of the Ordinance? *Psalm 101. 2. O when wilt thou come unto me.* O Lord, I come to one Ordinance and another Ordinance, but when wilt thou come to me in the Ordinance? when shall I be so happy, as to enjoy thy self in the Ordinances that I enjoy? The Waggon that *Joseph* sent to fetch his Father, were the means of bringing *Joseph* and his Father together. All the Ordinances should be as so many Waggon, to bring Christ and our souls nearer together. Mans

Cant. 3. 1, 2,
3, 4.

2 Kings 2. 13,
14.

The Sea ebbs
and flows, the
Moon encreases
and decreases
so it is with
Saints in their
communion
with God in
Ordinances:
sometimes
they rise, and
sometimes
they fall:
sometimes
they have
more, and
sometimes less
communion
with God.

summm

summum bonum stands in his communion with God : as Scripture and experience evidences.

Eightly, You must sanctifie the Sabbath, by labouring after the highest pitches of grace and holiness on this day. Every Christian should labour after an Angelical holiness on this day : on this day every Saint should walk like an earthly Angel. Mark, the Sabbath is not only called holy, but holiness to the Lord, *Exod. 31. 15. Six dayes may work be done, but in the seventh is the Sabbath of rest, holy to the Lord* (or as the Hebrew runs, *holiness to the Lord*) which shews, that the day is exceeding holy, and ought to be kept accordingly. The Sacrifices on this day was to be double, *Numb. 28. 9. And on the Sabbath day two Lambs of the first year without spot, and two tenth deals of flower for a meat-offering mingled with Oyle, and the drink-offering thereof.* The Sacrifices here appointed for every Sabbath day, are full double to those appointed for every day. *ver. 3.* and yet the daily sacrifices, the continual burnt-offering : *ver. 10.* was not omitted on the Sabbath day neither. So that every Sabbath in the morning there was offered one Lamb for the daily sacrifice, and then two Lambs more for the Sabbath : and this was appointed,

1. To shew the holiness of that day above other dayes ; and that God required more service from them on that day, than he did on any other day.

Secondly, To testify their thankfulness for the worlds creation.

Thirdly, To put them in remembrance of Gods bringing them out of *Ægypt* by a mighty hand, and by a stretched out arm.

Fourthly, For a sign of their sanctification by the Lord.

Fifthly and lastly, for to be a figure of grace, and a sign of that rest in Heaven that Christ hath purchased for his people with his dearest blood. Now mark, as this day was a sign of more than ordinary favours from the Lord, so he required greater testimonies of their thankfulness and holiness on this day, than he did on any other day. Every day should be a Sabbath to the Saints, in regard of their ceasing

to

8.

isa. 58. 13.

Exod. 20. 11.

Deut. 5. 15.

Ezek. 20. 12.
Heb. 4.

Heb. 12. 21,
23.

9.
John 4:23, 24.

Gen. 28. 16,
17.

to do evil, and learning to do well, but on the seventh day Sabbath our duties and services should be doubled. In *Psal. 92.* (which Psalm is titled a Psalm for the Sabbath) there is mention made of morning and evening performances, the variety of duties that are to be performed on this day, may very well take up the whole day with delight and pleasure on this day in a more especial manner, we should labour to do the will of God on earth, as the Angels and Spirits of just men made perfect do it now in Heaven: *viz.* wisely, freely, readily, cheerfully, faithfully, seriously, universally and unweariedly. If we are not wanting to our selves, God on this day will give out much of himself, and much of his Christ, and much of his Spirit, and much of his grace into our souls. But,

Ninthly, You must sanctifie the Sabbath, by managing all the duties of the day with inward reverence, seriousness and spiritualness. 'Tis the pleasure of God that we reverence his Sanctuary, Lev. 19. 30. *Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord.* Twice in this Chapter the observation of the Sabbath is commanded, that it may be the better remembered, and that men may know, that it is not enough to rest on that day, but that rest must be sanctified by a reverent management of all their soul concerns in all our drawings nigh to God. We must look that our hearts lye under a holy awe and dread of his presence. To the commandment of sanctifying Gods Sabbath, this of reverencing his Sanctuary is joyned, because the Sabbaths were the chief times whereon they resorted to the Sanctuary.

The Jews made a great stir about reverencing the Temple: they tell us, that they were not to go in with a staff, nor shoes, nor to spit in it: nor when they went away, to turn their backs upon it, but go sidelong. But doubtless the great thing God points at, and expects from his peoples hands on this day, is, that they do worship him with inward reverence, seriousness and spiritualness. All other Worship abstracted from this, will neither pleasure God, nor profit us, 1 Tim. 4. 8. *For bodily exercise profiteth little.* Oh labour to

to be very spiritual in all the duties of this day. Christ the Lord of the Sabbath was spiritual in his conception, in his life and conversation, in his death and passion, in his resurrection and ascension: he was spiritual in his words, in his works, in his wayes, and in his worship; and therefore let us labour to be very spiritual in all we do on that day. Again, all the Ordinances of the day are spiritual, viz. the Word, Prayer, Sacraments, singing of Psalms, &c. and therefore we had need to be spiritual in all the services of that day. Again, the ends for which the Lords Day was appointed, are all spiritual: viz. the glory of God, the illumination, conversion, and salvation of sinners, and the edification, confirmation, consolation of Saints: And therefore we had need be spiritual in all the duties of the day. Again, the grand enemies that we are to encounter with on this day, are spiritual, sin within and Satan without; and therefore we had need be spiritual in all we do. For there is no way to conquer spiritual enemies, but by spiritual weapons, and by spiritual exercises. Again, grace thrives most, and flourishes best in their souls, who are most spiritual in their duties on the Lords Day. Again, the more spiritual any man is in his duties on the Lords Dayes, the more secured and armed he will be against all spiritual judgements, which are the sorest and dreadfulest of all judgements. Again, the more spiritual any man is in the duties of the Lords Day, the more that man acts like the Angels in Heaven, and like the Spirits of just men made perfect. Again, this will difference you from hypocrites, formalists, and all prophane persons. An external observation of the Sabbath, will difference you from Heathens; but a spiritual spending of the Sabbath, will difference you from hypocrites. An hypocrite never rises so high, as to be spiritual in the Sabbaths of God. Mark, Sabbaths spiritually spent, are a sure sign of a sincere heart, and of a saving estate. Now Oh that all these considerations might greatly provoke you, and mightily encourage you to be very spiritual on the Lords Day, and in all the duties of that day. But,

Tenthly, You must sanctifie the Sabbath, by being spiri-

Luke 1. 35. 36.
Matth. 3. 16.
John 1. 32.
Chap. 6. 36.
Heb. 7. 26.
Chap. 9. 14.
1 Tim. 3. 16.

Ephes. 6. 12.

1 Cor. 10. 13.

Heb. 12. 12,
23.

Luke 13. 14,
15.

Exod. 31. 13.

1 Cor. 10. 31.

Calv's renders it stables of horses, which are the most stinking and contemptible places; and yet these should be holily used.

It. tul. Apolog.

tual in all natural actions, and holy and heavenly in all earthly enjoyments. It is reported of a *Scotch Minister*, that he did eat, drink, and sleep eternal life. *Luther* tells us, that though he did not alwayes pray and meditate, but did sometimes eat and drink, and sometime; sleep; yet all should further his account. That's a Christian worth Gold, that hath learned that heavenly art, so to spiritualize all his natural actions, as that they shall turn to his account in the great day, *Zech. 14. 20, 21. In that day shall there be upon the Bells (or Bridles) of the Horses, Holiness unto the Lord. And the pots in the Lords house, shall be like the bowls before the Altar. Yea, every pot in Jerusalem and in Judah, shall be holiness unto the Lord of Hosts.* Here is holiness written upon the bridles of the horses they ride on, and holiness written upon the cups and pots they drink in. A holy and heavenly heart will be holy in the use of the meanest things that are for common use. Something of sanctity should run through every piece of your civility. Something of the spirit, life, and power of Religion, you should shew in all parts of your common conversation on every day, but especially on the Lords Day. *Tertullian* speaking of the carriage of the Primitive Christians at their meals: saith,

1. Our Table resembleth an Altar, and our Supper a Sacrifice.
2. Our Table hath nothing favouring of baseness, sensuality or immodesty; we feed by measure, we drink by the rules of temperance.
3. We speak and converse, as in the presence of God: every one repeareth what he knoweth out of the holy Scriptures, and his own invention to the praise of God.
4. As prayer began the Banquet, so prayer concludes it. If you beheld us, you would say, that we were not at Supper, but at a Lecture of holiness. Should not the practice of these Primitive Christians, put all such Christians to a blush in our day, who on the Lords Day are so carnal in the use of spiritual things, and so earthly in the use of heavenly things.

That is a memorable expression that you have in *Exod. 18. 12. And Aaron came, and all the Elders of Israel to eat bread*

bread with Moses Father-in-law before God. Now mark, in these words, you have,

1. The greatness of their courtesie : for though *Jethro* was a stranger and no *Israelite*, yet the Elders honoured him with their company. And *Aaron* and all the Elders came to eat bread with Moses his Father-in-law.

2. The graciousness of their carriage : *They came to eat bread with him before the Lord.* That is, saith *Calvin* on the Text, *in gloriam & honorem Dei*, to the honor and glory of God. Grace must spice every cup, and be sauce to every dish, or nothing will relish well with him, whose heart is set to sanctifie the Sabbath : *Aaron and all the Elders of Israel eat bread before the Lord* : that is, they eat bread as in the presence of God. Whilst they were eating of bread, their hearts were under a reverential awe of God. *Dianes* Temple was burnt down, when she was busie at *Alexanders* birth, and could not be at two places together. But God is present both in Paradise and in the wilderness at the same time : he is present both at board and bed ; both in the family, and in the Closet at the same time. O that in all your natural, civil and common actions you would carry it, as becomes his eye, his presence, that fills Heaven and earth with his glory. But,

Eleventhly, You must sanctifie the Sabbath, by managing all the duties of the Sabbath, with a spirit of holy joy and delight. There is no garment that so well becomes the upright, as the garment of gladness. God hath laid his royal command upon us to rejoyce on this day. *Isa.* 58. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight (or as the Hebrew runs, delights : and so Tremelius reads it) the holy of the Lord, honourable, and shalt honour him, &c. Then shalt thou delight thy self in the Lord, &c.* *Psalm* 118. 24. *This is the day which the Lord hath made, we will be glad and rejoyce therein.* Now if you compare this Text with *Matth.* 21. 22, 23. and *Acts.* 4. 11, you will find, that the precedent Verses are a propheticall prediction of Christs resurrection ; and so this Verse fore-tells the Churches joy upon that memorable

See Deut. 12.
5, 7.
1 Chron. 29.
21, 22.
The word
Bread is used
for all meat.
Gen. 3. 19.
Chap. 31. 14.

Psalm 139.

11.

Psalm 33. 1.
Psalm 32. 11.
Phil. 4. 4.
1 Thel. 5. 16.
18.

Ecclef. 10. 19. and glorious day. *A feast* (saith Solomon) *is made for laughter.* Now on this day the Lord of Hosts is pleased more especially and more abundantly to make for his people, *A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.* On this day we enjoy the freest, and the fullest, and the sweetest, and the choicest, and the nearest communion of Saints: And what doth this call for, but a spirit of holy joy: on this day we enjoy all the precious Ordinances in a most solemn manner; and why then should we not be joyful in Gods house of prayer? The heavenly Host sung at his birth: and why should not we ting and rejoyce at his second birth, his resurrection from the dead. O Sirs, Sabbaths are the very suburbs of heaven: and who can be in the suburbs of heaven and not rejoyce? A beautiful face is at all times pleasing to the eye; but then especially when there is joy manifested in the countenance. Joy in the face puts a new beauty upon a person, and makes that which before was beautiful, to be exceeding beautiful; it puts a lustre upon beauty. And so doth holy joy put a lustre upon the day of God, the wayes of God, and the people of God. It is the duty and glory of a Christian to rejoyce in the Lord every day, but especially on the Lords Day: God reserves the best wine, the best comforts, and the choicest discoveries of himself, and of his love, and of his Christ, and of his glory for that day, and all to make his people *joyful in the house of prayer.* The *Manichæus* were wont to keep their Fasts upon the Lords Day: which made *Tertullian* say, that that practice of theirs was a detestable wickedness. To fast on the Lords Day (saith *Ignatius*) is to kill Christ. But to rejoyce in the Lord this day, and to rejoyce in all the duties of this day, and to rejoyce in that redemption that was wrought for us on this day, this is to crown Christ, this is to lift up Christ. But,

12.

Twelfthly, You must sanctifie the Sabbath, by sanctifying of the whole day to Gods service; and not by fits, and flashes, and sudden pangs. O Sirs, if the Lord was so strict that he would not lose a moments honor in a ceremonial day of rest. (Lev. 23. 32. *It shall be unto you a Sabbath of*

rest,

rest, and ye shall afflict your souls in the ninth day of the month as even: from even unto even shall ye celebrate your Sabbath.) What shall we think the Lord expects upon this day which is mo-
Psaltn 92. 1, 2. *It is good to sing of his loving kindness in the morning: and of his faithfulness every night.* Jer. 17. 22. *You shall do no work, but sanctifie my Sabbath.* Now that this may the better stick, consider,

First, God hath given you six whole dayes that you may provide for your selves and families: and therefore do not deny him one day in seven. What an unrighteous thing is it, to buy by one measure which is greater, and sell by another which is lesser. Do not rob God of his time, who hath been so noble, as to give you six in seven. But,

Secondly, God rested all the seventh day: he had finished the creation in six dayes. God did not rest on one part of the seventh day, and work on the other part of the seventh day; but he rested all the seventh day. And doubtless it is your wisdom, duty and glory, to write after the copy that God has laid before you. But,

Thirdly, The Sabbath is not to be an artificial day, but a natural day; viz. twenty four hours together: as you may see in Lev. 23. 32. *From even unto even, shall ye celebrate your Sabbath.* The dayes then were so reckoned. But,

Fourthly, You would not take it well at your servants hands, if they should only work three or four hours in a day, and either trifle away the rest of the time, or else spend it in doing their own work when they should be a doing of yours, and do you think, that the great God will take it well at your hands, that when you have spent three or four hours in the duties of his day, that then you should either trifle away or fool away, or play away, or sleep away, or sin away, the remaining part of his day? But,

Fifthly, This hath been the judgement of most judicious Divines in all ages. In the Counsel of *Mexicon* there was an Assembly of Ministers out of all Nations in *Christendom*, and they ordained a Canon concerning the Lords Day. The Canon runs thus, *We ordain that people keep the whole Lords Day holy, and that they set themselves the whole day to pray to*

1.
Exod. 20. 9.
Chap. 13. 12.

2.
Gen. 2. 1, 2, 3.

3.

4.

God, and delight in God, and hear his word; and if a Counvey man's servant break this day, his punishment shall be to be beaten with severe blows (*illius gravioribus* are the very words of the Council) and if a Lawyer offer to plead this day, he shall not have the benefit of his pleading or case; and if a Minister break this day, he shall be excommunicated half a year, and thrown out of the Church, and shall not be received into the Church again, but upon great humiliation. It is a good observation of Musculus upon Exod. 20. 8. God doth not say (saith he) remember the Sabbath, to keep it holy: for he that keeps it an hour or two, keeps it holy: but remember the Sabbath day to keep it holy: he will have not a part of a day only, but a whole day kept holy. And Calvin upon these words, Remember the Sabbath day to keep it holy; saith, we are to keep this day holy: and not a part of it, but all of it. I might produce a cloud of witnesses in the case; but let these suffice, But,

6. Sixthly and lastly, Consider that the very Heathen have kept the whole day to their Idol Gods; and not a part. And shall we then put off God with a part of a day? Shall we be worse than the Heathens? Shall we act below Heathens? Shall nature, shall blind devotion do more than Grace? The Lord forbid. But,

13. Thirteenthly, You must sanctifie the Sabbath, by such an abstinence or moderate use of all your lawful comforts, contentments and enjoyments, as may render you most apt and fit for the sanctification of the Sabbath. Let your moderation be known among all men always; but especially on the Lords day, be moderate in your eating, drinking, entertainments, &c. Oh how do many by their immoderate use of lawful comforts on this day, indispose and unfit themselves for the duties of the day! It is a Christians duty every day to eat and drink soberly, Titus 2. 11, 12. The grace of God which bringeth salvation, hath appeared to us, teaching us to live soberly in this present world. It is both the duty and the glory of a Christian, to be temperate in his diet. A little will satisfie nature, less will satisfie Grace, though nothing will satisfie mens lusts. Sobriety is a gift of God, whereby we

keep

Phil. 4. 5.

The Greeks
call Sobriety
the Keeper
and Guard of
Wisdom.

keep a holy moderation in the use of our dyer, Prov. 23. *When thou sittest to eat, &c. consider diligently what is before thee, and put the knife to thy throat.* That is, be very careful and circumspect in taking thy food, bridle thine appetite, take heed thou dost not exceed measure. He may endanger his health, his life, his soul, that gives way to his greedy appetite. Some read the words thus, *For thou puttest a knife to thy throat, if thou be a man given to appetite.* Thou shortnest thy life, and diggest as it were thine own grave with thine own teeth. Meat kills as many as the Musket; the Board as the Sword. I know that the bodies, stomachs, callings, constitutions, and climates, wherein men live, differ; and therefore no such particular Rules (as to eating and drinking) can be laid down as shall be binding to every one. Yet this is certain, that a man that eats or drinks so much (on the Lords Day) as oppresses nature, and as unfits him for praying, working, or hearing work, or reading work, or closter work, that man is guilty of intemperance. Such who feed till they unfit themselves for service, are Belly-Gods. *Paul* wept over such in his day, and so should we in ours. Thou shouldst use thy food O Christian, as a help, and not as a hindrance to thee in thy Christian course. A full belly never studies well, nor never prays well, nor never hears well, nor never reads well, nor never repeats well, nor never doth any thing well either on the Lords day, or any other day. What a shame is it to see a Christian a slave to his palate on any day; but especially on the Lords day. I may use the creatures so as to support and chear nature; but not so as to clog it, and weaken it, and debase it. I may use the creatures as my servants, but I must never suffer them to be my Lord. *Daniel* was very temperate in his diet. Though there was not a greater borb of a woman than *John the Baptist*; yet his fare was but Locusts and wild-honey. A little bread was *Basil's* provision. *Hilarion* did seldom eat any thing till the Sun went down, and then that which he did eat, was very mean. *Jerom* lived with cold water, and a few dry'd Figs. And *Augustine* hath this expression concerning himself. *Hoc me docuisti, Domine, &c. Thou Lord hast taught me this, that I should*

Ch. 19.

In the hot Eastern Countreys men have lived long with parched Corn and a Cake, but their example is no rule for us. Phil. 3. 18, 19.

Dan. 1. 8.
Marth. 11. 11.

L'b. 10. Can-
fessionum.

should

should go to my meat as to a medicine; his meaning was, that he went to his meat, not to satisfy his appetite, but to repair nature. And *Luther* made many a meal with Bread and a Herring. *Socrates*, *Anacharsis*, *Cyrus*, *Cæsar*, *Herodicus*, *Augustus*, and many other Heathens were very temperate in their diet. The old *Gauls* were very sparing in their diet, and used to fine them that out-grew their Girdles. These Heathens will one day rise in judgement against those nominal Christians, who are intemperate both upon the Lords day, and other dayes also. But,

14.

Cant. 4. 3.

Fourteenthly and lastly, You must sanctifie the Sabbath, by obtaining from speaking your own words. The Spouses lips are like a thread of Scarlet: they are red like a thread of scarlet in discoursing of a crucified Christ, and they are thin like a thred of scarlet, and not swelled with frothy, empty, worldly discourses on the Lords dayes, or on other dayes. Such words as will neither profit a mans own soul, nor better others, are not to be spoken on the Lords day. It is Gods express pleasure, that we should not speak our own words on his day, *Isa. 58. 13. Nor speaking thine own words.* *Cæsar* passing through the streets of *Rome*, and seeing many of the Ladies playing with little Dogs, Monkeys and Baubones, asked them, if the women in that Countrey had no children. So when men spend the Lords day in playing, sporting, toying, or talking of this or that trifle, of this or that person, of this or that fashion, of this or that vanity; we may ask them, whether they have no God, no Christ, no Heaven, no Promises, no Experiences, no Evidences to talk of. There are many idle talkers: of every idle word that men shall speak, they shall give an account at the day of Judgement. An idle word is a profuse or needless word, used rashly, or unadvisedly wanting a reason of just necessity, bringing neither honor to God, nor edification to others, nor conducing to any profitable end. And as there are many idle talkers, so there are many over-talkers; and they are such who spend a hundred words, when ten will serve the turn. And as there are many over-talkers, so there are many that are only talkers, that can do nothing but talk. To fall under the power

OR

Plutarch in the
life of *Pericles*.

Matth. 12. 36.
Alexander for-
gave many
sharp swords,
but never any
sharp tongues,
&c.

Eccles. 5. 2, 3.

Prov. 14. 23.

or scourge of these mens tongues, is to fall under no easie persecution. And as there are many that are only talkers, so there are many that are unprofitable talkers. *The beginning of the words of their mouth is foolishness, and the end of his talk is mischievous madnes.* And as there are many unprofitable talkers, so there are many unreasonable talkers, that place one word where another should stand. *A wise man discerneth time and judgement.* And as there are many unreasonable talkers, so there are many rash talkers, who speak first, and think afterwards. God hath set a double bar about the tongue, the teeth and the lips, that men should not speak rashly. Words once spoken cannot return. A man that thinks before he speaks, seldom repents of what he speaks. Silence is far better than rash speaking, or than vain speaking, &c.

Ecclef. 10. 13.

Ecclef. 8. 4.

Chap. 5. 2.

O Sirs, the tongue is the nimble Interpreter of the heart. If there be piety or iniquity at the bottom of your hearts, your tongues will discover it. The stream riseth not above the fountain. We know not what mettall the Bell is made of by the Clapper. What is in the Well will be in the Bucket : What is in the Ware-house will be in the shop. So what is in the heart, will be in the mouth ; if there be any thing of God, of Christ, of grace, of heaven, of hell, of sin, of the world, of self in the bottom of your souls, your tongues will discover it. Man (saith one) is like a Bell, and his tongue like the Clapper. So long as this standeth still, he may be thought to be without any flaw, craze or crack in him ; but let it once stir, and then he discovers himself presently. No man can so change himself, but his heart may sometimes be seen at his tongues end. Men watch Interpreters. Oh that on the Lords day especially, you would make more conscience of watching your tongues : if the tongue be not watched, it will be sins Solicitor General ; it will be a Bawd to all lusts : it will plead for sin, and defend sin, and lessen sin, and provoke to sin, and shew the pleasure of the heart in sin. There are but five Virtues of the tongue reckoned up by Philosophers ; but there are twenty several sins of the tongue reckoned up by *Péridus*. The *Arabians* have a Proverb,

Math. 12. 43.
44.

Plutarch.

James 3. 3. 11. The Holy Ghost sheweth the mischief of the tongue, by the several characters by which he brands it. He calls it the flattering tongue, the double tongue, the deceitful tongue, the lying tongue, the perverse tongue, &c.
 Psalm 52. 2.
 Prov. 18. 21.
 Ecclef. 10. 12.
 Psalm 19. 4.
 Psalm 73. 9.
 Mat. 28. 13. 15.

Jer. 29. 10. It is better for a man to watch and stop his own mouth by silence, than to have it stop by others reproofs.

Take heed thy tongue cut not thy throat. Many a mans tongue has cut his throat; that is, it hath been his ruine. Our Chronicles make mention of one *Burdet* a Merchant, who living at the Sign of the Crown in *Cheap-side* (in the dayes of King *Edward* the fourth, in the year 1483.) jestingly said to his Son, that he would leave him heir of the Crown, meaning the Sign of the Crown where he lived: for which he was apprehended, and within four hours hanged, drawn and quartered. The tongue is often like a sharp Razor, that instead of shaving the hair, cuts the throat. If a man do not look well about him, he may every day be in danger of dying by his tongue. *Life and death* (saith *Solomon*) are in the power of the tongue. Gaping mouth'd men, are noted for fools by *Lucian*: and a better and a wiser man than *Lucian* hath told us, *That the lips of a fool will swallow up himself.* Ah how good had it been for many that they had been born dumb. The tongue can easily travel all the world over, and wound mens names and credits in this Countrey: and chat in this City, and that in this Town, and that in this Family, and that it can in a trice run from one place to another: here it bites, and there it tears: in this place it leaves a blot, and in that it gives a wound: and therefore you have cause to watch your tongues on every day, but especially on the Lords day. There are many whose tongues do more mischief, and travel further on the Sabbath day, than they do on all the other dayes of the week. You ought to keep a strict Guard upon your tongues every day, but on the Lords day you should double your Guard. Satan without you, and that strong party that he hath within you, will do all they can, so to oyle your tongues on that day, as to make you miscarry more wayes than one, if you do not carefully look about you. Are there none on that day, that do watch your words to deride you and jeer you? Yes. Are there none on that day that do watch your words, either to ensnare you or trapan you? Yes. Are there none on that day, that do watch your words, that they may find matter if possible either to reprove you, or to reproach you? Yes. Are there none on that day, that do watch your words, that do hang upon

upon your lips, expecting to be instructed, edified, confirmed, comforted and strengthened by you? Yes. Well then, if this be your case, how highly it doth concern you on this day, to watch your words, I shall leave you to judge. O Sirs, all your words, whether good or bad, are all noted and observed by God, as you may see by comparing the Scriptures in the Margent together. If a person were by us, that should book all our words from Sabbath day morning to Sabbath day night, and the like on other dayes, would we not be very careful what we spoke. Why God is by and hears all. *Athenodorus* a Heathen used to say, that all men ought to be very careful of their actions and words; because God was every where; and beheld all that was done and said. And *Zeno* a wise Heathen affirmeth, that God seeth, and taketh notice of our very thoughts; how much more then of our words. O Sirs, how many men and women are there, that are choice of what they eat, that are not choice of what they speak: that are curious about the food which goes into their mouths, lest it should hurt or poyson them, who are no wayes curious about the words that go out of their mouths, lest they should hurt or poyson others?

Of all the members in the body, there is none so serviceable to Satan as the tongue. And therefore Satan spares *Job's* tongue; his grand design being not to make *Job* a beggar, but a blasphemer: *Job* was blistered all over by Satan, only his tongue was not blistered. Satan thought by that member, to work *Job* to fight against God, and the peace of his own soul. It is queried in the Schools, what was the first sin of the first Angel that fell (for they assert that one fell first, then the rest) Now there are very many opinions about it. Some say, it was envy, others discontent; and some say, it was their refusing to undertake the charge that was given to them to Minister unto man. Others think it was a spiritual luxury; others ingratitude. The most and best say pride, but wherein that pride consisted, is not easily determined, nor by them unanimously resolved; and by some it is as confidently observed; that it was a sin of the tongue. Now if these last have hit the mark, how high-

Psal. 139. 4.
Isa. 59. 3.
Jer. 33. 24.
Chap. 44. 25.
Mal. 3. 16, 17.
Job 42. 7.
Matth. 12. 37.

ly doth it concern us all, to set a watch before the door of our lips at all times, but especially on the Lords day. Now considering how wonderful apt and prone Christians are to be speaking their own words. Yea, foolish, vain, worldly and unprofitable words on the Lords day. Give me leave to offer to your serious consideration these four things.

1. First, Where the Lord hath commanded the whole man to rest from servile works; there he commands the hand to rest from working, the foot from walking, and the tongue from talking. But in the fourth Commandment, *Thou shalt do no manner of work*, the Lord hath commanded the whole man to rest from servile works. And therefore the tongue from talking of this or that worldly business. But,

Exod. 4. 10.
2. Secondly, Those things which as lets hinder the duties of the Lords day are forbidden. But worldly words as lets, hinder the duties of the Lords day: therefore worldly words are forbidden. But,
3. Thirdly, Where bodily works are forbidden, there those things are forbidden which hinder the sanctifying of the Sabbath as much or more, than bodily works do: but bodily works are forbidden in the fourth Commandment: therefore worldly words which hinder more the sanctifying of the Sabbath, than bodily works do, are forbidden in the same Commandment. That worldly words do hinder the sanctifying of the Sabbath, as much or more than bodily works, is evident by this (among other arguments that might be produced) that a man may work alone, but he cannot talk alone. But,
4. Fourthly, That Commandment which ties the outward man from the deed done, that Commandment ties the tongue from talking of the same. But the fourth Commandment ties the outward man from worldly works, and therefore that Commandment ties the tongue from worldly words. Certainly all those persons that make the Lords day, a reckoning-day with workmen as some do, or a directing-day what shall be done the next week, as others do; or a day of idle talk about this worldly business or that, or about this person or that, or about this fashion or that, or about

about this mans matters or that, or about this pleasure or that, or about this profit or that, or about this mans calling or that, or about this Gossips Tale or that, &c. All such persons are prophaners and no sanctifiers of the Lords Day.

I have been the longer upon this particular, to confute and recover those Christians who give their tongues too great a liberty on the Lords Day.

Now in these fourteen particulars I have shewed you how the Sabbath is to be sanctified. O Sirs, as you desire to see *London* rebuilt, as you desire to see *London* in as great (or greater) prosperity and glory, as she hath been in : as you desire to see her once more the Bulwark of the Nation : As you desire to see her a shield and shelter to her faithful friends at home, and a terror and dread to her proudest enemies abroad. As you desire that she may be an eternal excellency a joy of many Generations. As you desire the Lord to be for ever a wall of fire about her, and a glory in the midst of her : Make conscience of sanctifying the Sabbath in a right manner : Make it your great business and work to sanctifie the Sabbath according to those fourteen Rules which I have now laid down.

I know there is a desperate opposition and contrariety in the hearts of carnal men, to the strict observation of the Sabbath. When *Moses* had first received a Commandment concerning the observation of the Sabbath, his Authority could not so prevail with the Jews, but that some of them would be gadding abroad to seek Manna on the Sabbath day, contrary to an express prohibition : yea, when it was death to gather sticks on that day : yet in contempt of Heaven it self, one ventures upon the breach of the Law. How sadly and frequently the Prophets have lamented and complained of the breach of the Sabbath, I have in this Treatise already discovered ; and therefore need say no more of it in this place. The horrid prophanation of this day in *France*, *Holland*, *Germany*, *Sweden*, and in these three Nations, *England*, *Scotland*, and *Ireland*, and among all Protestants every where else, is and must be for a sore lamentation. The Sabbath in all Ages hath been more or less crucified between prophane-

Psa. 48. 12, 13.

Cant. 6. 4.

Isa 60. 15.

Zech. 2. 5.

Exod. 16. 25.

31.

Chap. 31. 13,

14, 15, 16.

ness and superstition, as Christ the Lord of the Sabbath was crucified between two Thieves. When the observation of the Sabbath came to be more sacred and solemn in publick performances (which was about *Nehemiahs* time, as is conceived) presently after Satan stirred up some Hypocrites who run into such an extream of superstition, that they held that they might not stir out of their places, nor kill a flea, and a thousand such like fooleries. Yea, some dangerous fooleries they laboured to distill into the people; as that they might not draw a Sword to defend themselves in a common Invasion, &c.

For a close, remember this, that there are no Christians in all the world, comparable to those (for the power of godliness and heighth of grace, holiness and communion with God) who are most strict, serious, studious and conscientious in sanctifying of the Lords day. Such as are careless, remiss, light, slight, formal and carnal upon the Sabbath day, they will be as bad, if not worse, on every other day in the Week. The true reason why the power of godliness is fallen to so low an ebb both in this, and in other Countreys also, is because the Sabbath is no more strictly and conscientiously observed in this Land, and in those other Countreys where the name of the Lord is made known. The Jews were never serious in the observation of their Sabbaths, till they smarted seventy years in *Babylon* for their former prophanation of it. And who can look upon the ashes of *London*, and not see how dearly the Citizens have paid for their prophaning of the Lords day. And Oh that all these short hints might be so blest from Heaven, as to work us all to a more strict serious and conscientious sanctifying of the Lords day, according to those Directions or Rules, that I have in this Treatise laid before you.

And thus I have done with those Duties that are incumbent upon those who have been burnt up by that late dreadful fire that hath turned *London* into a ruinous heap.

I come

I come now to those Duties that are incumbent upon those whose habitations are yet standing as monuments of divine Wisdom, Power and Grace. O Sirs, the flames have been near you, a devouring fire hath consumed many thousand habitations round about you; and you and your habitations have been as so many brands pluckt out of the fire. O how highly doth it concern you, seriously and frequently to lay to heart, the singular goodness and kindness of God towards you, manifested in the mighty preservations, protections and salvations that he has vouchsafed to you, when you were surrounded with all manner of hazards and dangers. O that you would strive as for life to come up to duties which are certainly incumbent upon all those who have escaped the burning flames.

But you will say, *What are they?*

These that follow.

First, It highly concerns you who have escaped the fiery dispensation, to take heed of those sins which bring the fiery Rod, and which have turned many of your neighbours out of house and home. What they are, I have already declared at large: If those sins that have brought the fiery judgement upon your neighbours, are to be found among you, you have cause to fear the fiery Rod, or else some other judgement that shall be equivalent to it. If you sin with others, you shall suffer with others; except there be found repentance on your side, and pardoning grace on Gods. The Lord hath punished your neighbours with that judgement of judgements, the fire; and he expects that you should take notice thereof, and be instructed thereby, to take heed of those sins that they have been judged for, else the same, or worse judgements will certainly befall you. Because Edom made no good use of *Jerusalem's* sufferings, therefore the Lord threatens her, that shame should cover her, and that she should be cut off for ever. God expects, that the judgements that he hath executed upon all round about

Quest.

Ans.

1.

2 Pet. 2. 6.
Luke 17. 32.
Jer. 7. 12.
1 Sam. 4. 11.
Psalm 78. 60

Jer. 3. 8.
Obad. 11, 12,
13, 14.

about you, should awaken you out of security, and work in you a holy dread of his name, and provoke you to repentance for what is past, and engage you to a more exact walking with him for the time to come. But,

2.
Ua. 5. 22.
23. 24.
Chap. 51. 17.
22. 23.
Jer. 25. 15. 30.

Luk. 13. 1. 2. 3.

1 Pet. 4. 17.
Ezek. 9. 6.
Job 1.

Secondly, It highly concerns you, not to think those who are burnt up to be greater sinners, than your selves who have escaped the consuming flames. Some there were that told Christ of certain *Galileans*; whose blood *Pilate* had mingled with their Sacrifices (an argument of Gods sore displeasure in the eye of man, to be surprised with a bloody death even in the act of Gods service) But *Jesus answered*, suppose ye that these *Galileans* were sinners above all the *Galileans*, because they suffered such things : I tell you nay : but except ye repent, ye shall all likewise perish. And Christ confirmeth it by another parallel to it, of the men upon whom the Tower in *Silham* fell, Luke 13. 4, 5. Or those eighteen upon whom the Tower in *Siloam* fell, think ye that they were sinners above all men that dwell in *Jerusalem* ? I tell you nay ; but except ye repent, ye shall all likewise perish. Doubtless there are many fifties in *London*, whose habitations are laid desolate, who were more righteous, than many of those whose houses have escaped the consuming flames. Judgements many times begin at the house of God : The hand of God is many times heaviest upon the holiest of people. *Job* was stript of all his earthly comforts, and set upon a Dunghill to scrape his sores with Potshards ; and yet *Job* had not at that time his fellow in all the East Countrey, for a man fearing God, and eschewing evil. *Job* was a perfect peerless man, and yet had his habitation laid in ashes, and his substance destroyed, when his neighbours round about him, enjoyed their all without disturbance. Doubtless many of them whose houses are turned into a ruinous heap, were good people ; people of unblameable lives, people of exemplary lives ; yea, earthly Angels, if compared with many of those who have escaped the fiery Rod. Many have drunk deep of this cup of wrath who are a people of his choicest love : and therefore do not judge all them to be greater sinners than your selves, that have

have not escaped the fiery Rod, as well as your selves. You who have escaped the consuming flames, should make other mens lasses your lessons, and their burnings your warning. You should not so much eye what others have suffered, as what your selves have deserved. But,

Thirdly, It concerns you to be much in blessing of God, that your habitations are standing, when others habitations are laid desolate round about you. But here look that your thankfulness is, 1. Recall. 2. Great. 3. Cordial. 4. Practical. and 5. Constant. No thankfulness below such a thankfulness will become such whose habitations are standing Monuments of Gods free mercy. I have largely prest this duty before, and therefore a touch here must suffice. But,

3.

Fourthly, Be not secure: do not say, *the bitterness of death is past*; as *Agag* did when he came before *Samuel* stately and haughtily with the garb and gate of a King. Many times when wicked men are in the greatest security, they are then nearest the highest pitch of misery. Is there not guilt enough upon all your hearts, and upon all your habitations, to expose them to as great a desolation as *London* lyes under. *Ans.* Yes, yes. Why then do not you get off this guilt by frequent exercises of faith in the blood of Christ, or else prepare to drink of the same cup that *London* hath drunk off, or of a worse. Ponder seriously and frequently upon these Scriptures, *Isa.* 51. 17. *Awake, awake, stand up O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out. Verse 22. Thus saith thy Lord, the Lord, and thy God, that pleadeth the cause of his people: behold, I have taken out of thy hand the cup of trembling; even the dregs of the cup of my fury, thou shalt no more drink it again. Verse 23. But I will put it into the hands of them that afflict thee: which have said to thy soul, bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over. Jer.* 25. 15. *For thus saith the Lord God of Israel unto me, take the wine cup of this fury at my hand, and cause all the Nations, to*

4.
1 Sam. 15. 32.

3
The particular
Kings and
Kingdoms
that must
drink of this
cup are set
down from
verse 19. to
verse 28.
See Lam. 4. 21.
Ezek. 23. 31,
32, 33, 34.

whom I send thee; to drink it. Verse 17. Then took I the cup at the Lords hands, and made all the Nations to drink, unto whom the Lord had sent me. Verse 18. To wit, Jerusalem, and the Cities of Judah, and the Kings thereof, and the Princes thereof, to make them a desolation, an astonishment, an hissing, and a curse (as it is this day) Verse 28. And it shall be, if they refuse, to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of Hosts, ye shall certainly drink, ver. 29. For lo, I begin to bring evil, on the City which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts. When Jerusalem hath drunk of the cup, if God be God, the Nations round shall certainly drink of it. God hath begun with London: poor London hath drunk deeply of the cup of Gods fury: and therefore let the Nations round repent, or prepare to drink of Londons cup. Most of those sins that bring the fiery Rod (if not all) are to be found in all the great Cities of the world. And therefore let all the great Cities in France, Spain, Italy, Germany, Holland, England, Ireland, Scotland, &c. take warning by Londons desolation, and prepare to meet the Lord in the way of his fury: let them cease from doing evil, and learn to do well: let them repent in dust and ashes, lest they are laid in dust and ashes. Let them break off their sins, lest God throws down their walls and habitations by furious and devouring flames. Let all those whose habitations are still standing, remember that the same sins, the same wrath, and the same malicious hands that has laid so many thousand habitations desolate, can lay theirs also desolate, except they reform and turn to the Most High.

5.
Gen. 18.
Psal. 102. 13.
2 Cor. 11. 29.

Fifthly, It highly concerns you whose houses are standing monuments of Gods mercy, to shew much love, bowels, pity and compassion to those who are burnt up and turned out of all, who are houseless, harbourless and penniless this day. God takes it well at our hands, when we pity those whom he thinks meet to punish. One of Gods great ends in punishing of some, is to stir up pity and compassion in others towards

towards them. It should melt your hearts to see other mens Substances melted in the flames. God hath threatned an evil, an only evil without the least mixture of mercy, to such as shew no mercy to those in misery. Whoever have beheld *London* in its former prosperity and glory, that cannot lament to see *London* laid desolate? The ashes of *London* seems to cry out, have pity upon me O my friends. They that will not lament upon the burnt Citizens as the greatest objects of their pity, may one day be ingulfed under the greatest misery. He was a *Nabal*, a senseless fellow, who shut up all bowels of pity against *David* in his misery. They were cursed *Edomites*, who did behold the ruine of *Zion*, and not mourn over it. Let all burnt Citizens remember, that usually God pities them most, whom men pities least: but burnt Citizens are not to be mocked or menaced, but mourned over.

Obad. 12. 13.

James 2. 13.

Job. 6. 14.

1 Sam. 25. 10.

Psalm 137.
6, 7, 8.

- 6.

Numb. 11. 1.

2, 3.
2 Kings 19. 4.

Sixthly, It highly concerns you whose houses are standing monuments of Gods mercy, to lift up a prayer for all those as are fallen under this heavy judgement of fire. When you are in the Mount, be sure you bear the sad condition of the burnt Citizens upon your hearts, *Nehem. 1. 3.* *And ithey said unto me, the remnant that are left of the captivity there in the Province, are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.* Well, what doth *Nehemiab* do? *Answe.* He lifts up a prayer for them, *verse 5, 6, 7, 8, 9, 10, 11.* O Sirs, your prayers must not be pent or confined to your own private interests, but extended to the benefit of all Gods suffering servants. *Philo* the Jew, discoursing of *Aarons* Ephod, which he put on when he went to pray, saith it was a representation of the whole world, having in it all colours to represent the condition of all states of all people whatsoever. 'Tis brave when we are in the Mount, to bear the conditions of others upon our hearts, as well as our own, especially theirs, whom the hand of the Lord hath severely reacht. The best of men have been much in prayer for others; witncis, *Moses, David, Job, Jeremiab, Daniel, Paul.* And it is very observable, that our Lord *Jesus Christ* who is our great pattern, was

Rom. 1. 9.

2 Tim. 1. 3.

Herodot. lib. 1.

Matth. 5. 47.

very much in this noble work, for you shall find in *John* 17. that he puts up but one petition for himself in *verse* 1. which petition is repeated again in *verse* 5. And all the rest of his time he spent in praying both for the converted and unconverted. Now shall our Lord Jesus Christ put up many requests for others, and but one for himself, and shall we put up all our requests for our selves, and not one for others? Among the *Persians*, he that offered Sacrifice, prayed for all his Country-men. These *Persians* will one day rise in Judgement against many who are called Christians, and yet make no conscience of lifting up a prayer for those that are under the afflicting hand of God. He that prayeth for himself and not for others is fitly compared (by some) to an Hedge-hogg, who laps himself within his own soft down, and turns his Brissels to all the world besides. The Jews have a saying, *That since the destruction of Jerusalem, the door of prayer hath been shut up.* Oh that we had not cause to fear, that since the burning of *London*, the door of prayer both for our selves and one another, hath been too much shut amongst us. O that all you whose habitations are standing, would seriously consider

1. That none need prayer more than the burnt Citizens.

2. You do not know how soon their case may be yours: the same hand, or hands, that hath made them desolate, may make you desolate also.

3. Else what do you more than others.

4. To pity and pray for those that are in misery, is honourable and commendable.

5. 'Tis one of the most compendious wayes in the world, to prevent all those calamities and miseries that now you fear, and that you think you shall shortly feel.

6. To lift up a prayer for those whose sufferings have been sore, is no costly nor chargeable duty, and therefore buckle to it. But,

7.

Seventhly, It highly concerns you whose houses are standing monuments of Gods mercy, seriously to consider, that some mens escaping of very great Judgements, is not properly a preservation, but a reservation to some greater destruction:

struction: witness those Kings who escaped the edge of the Sword, and were afterwards destroyed by fire and brimstone from Heaven: and witness *Pharaoh*, who escaped all the ten plagues of *Egypt* in order to his being buried with his Host in the red Sea. And witness *Sennacherib*, who escaped the Sword of the destroying Angel, in order to his falling by the swords of his own Sons. Upon what discontentment his Sons rose up to slay him, is uncertain. Some say, it was because he preferred their younger Brother *Esarhaddon* to the Kingdom, who was the last of the *Assyrian* Monarchs: for after him, the Monarchie was translated from the *Assyrians* to the *Babylonians*. R. *Solomon*, as *Lys* cites him, saith that the great men of the Countrey having lost each one his Son, Brother, or friend, in that expedition against *Jerusalem*, were so provoked, that they meant to destroy him, which he hearing, fled to the Idols Temple, and prayed and vowed, that if his God would deliver him from this danger, he would give these two Sons for Sacrifice to him: then they hearing of this, came and slew him there. I shall leave you to your choice, whether you will give credit to this relation, or look upon it as a Rabinical invention. In this Judgement that fell upon *Sennacherib*, there are these things remarkable:

1. That he should see so great and well prepared an Army so suddenly destroyed.

2. That the storm should mainly fall upon the great ones of his Army, 2 Chron. 32. 22. And the Lord sent an Angel which cut off all the mighty men of valour, and the Leaders and Captains in the Camp of the King of *Assyria*. From whence we may easily gather, that some of the weaker sort, some of the refuse of the Army were spared; the prime men and great Officers of his Army being only smitten. Upon which account the King and his ragged Regiments became contemptible.

3. That he should be forced to fly into his own Countrey with shame and contempt; his General and great Officers being destroyed, he had no heart to keep the field, having none to order the Battel, and the dread and terror of the

L 11 3

Lord

Gen. 14. and Chap. 19. compared. Exod. 14. 28. 1 Kings 19.

Castalior.

Lysa.
If *Tobit* may be credited, he lived not fifty five days after his return. Tob. 2. 14

Isa. 37. 36. The mighty Monarchs of *Assyria* used to go forth to war, with 500000. and sometimes with 1000000. men; and therefore this slaughter may well be understood of the Grandees of his Army. wherefore *Joseph* has saith, he fled with his Army.

Lord and his Judgements abiding upon him and his Army, he provides for his own safety by fleeing home with his routed scattered troops.

4. That himself should be slain, and that in the Temple of his Idol, and in the very act of his Idolatry, and that by his own Sons that came out of his own bowels; as the Holy Ghost observes; 2 Chron. 32. 21. *And when he was come into the house of his God, they that came forth of his own Bowels; slew him there with the sword.* Certainly this was a far greater Judgement, than if he had fallen by the sword of the destroying Angel. And witness those very persons, who escaped Pestilence, but were now burnt in the very flames, as well as their houses and estates. O Sirs, though you have escaped the burning flames; yet you do not know, what other Judgements you may be reserved to; and therefore be not secure; but be wakeful and watchful, and provide for the worst. Unexpected Judgements many times seize upon persons, and slay them as the Souldier slew *Archimedes*, whilst he was busie in drawing lines in the dust. Take heed of saying, surely the worst is past.

8.

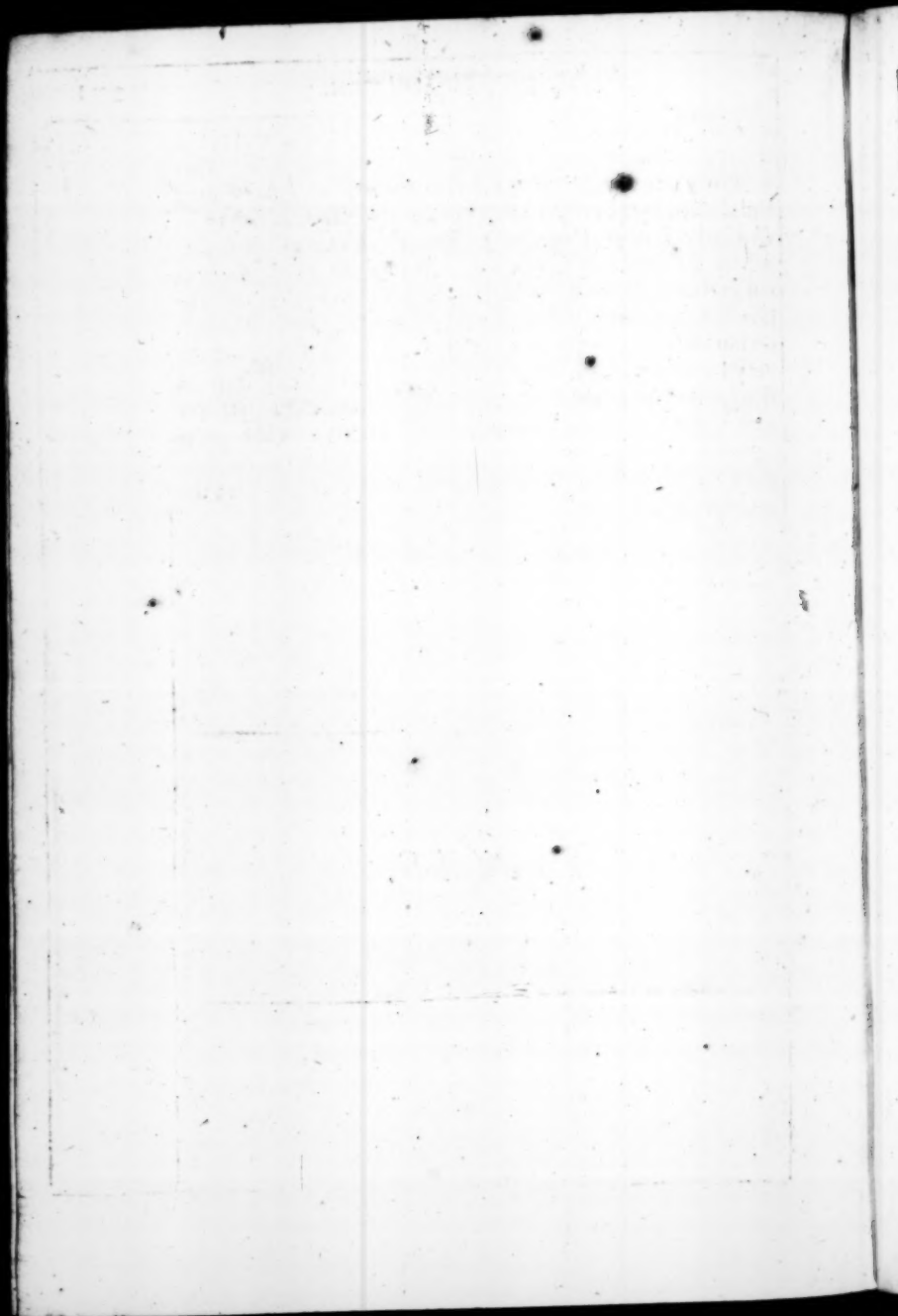
Eighthly and lastly, Do not rejoyce in the fiery calamity that hath past upon others: do not glory in your neighbours ruines. The Fire-flye leaps and dances in the fire; and so do many wicked men rejoyce in the sufferings of others. Such as rejoyce in the sufferings of others, are sick of the Devils disease; but from that disease the Lord deliver all your souls. 'Tis sad to insult over those whom God hath humbled; 'tis high wickedness to triumph over those to whom God hath given a cup of astonishment to drink. Such as make the desolations of their neighbours to be the matter either of their secret repast, or open exultation. Such may fear, that the very dregs of divine wrath is reserved for them. 'Tis bad playing upon the Harp, because others have been put to hang their Harps upon the Willows. We must not pray with him in the Tragedie, that it may rain calamities; nor with *Clement* his *Gnostick*, give me calamities that I may glory in them. There cannot be

a greater

Prov. 24. 17,
18.
Seriously ponder upon
Chap. 25. and
Chap. 35. of
Ezekiel, and
Lam. 1. 21.
2 Sam. 16, 17,
25. and Lam.
3. 14, 45.

a greater evidence of a wicked heart, than for a man to be merry, because others are in misery. So without repentance such may one day dance in infernal flames, who have sung and danced at the remembrance of *Londons* flames, *Prov.* 17. 5. *He that is glad at calamities, (that is, at the calamities of others) shall not be unpunished.* If God be God, such as congratulate our miseries, instead of condoling them, shall be sure to be punished with the worst of punishments: for such do not only sin against the Law of Grace; but also against the very Law of Nature: the Law of Nature teaching men to sympathize with those that are in misery, and not to rejoyce over them, because of their miseries. O Sirs, do not make others mourning your musick, do not make others tears, your wine; as you would not be made drunk at last with the wine of astonishment.

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